Please
handle this volume
with care.

The University of Connecticut
Libraries, Storrs

FORBES LIBRARY
NORTHAMPTON
MASS.

Discarded
by
Forbes Library

hbl, brtl
PT1509N41885
Mirrour of good manners,
3 9153 00433424 1

f/PT/1509/N4/1885

STORAGE
TO LEAVE
CPR

This book paper is highly acidic due to the methods and ingredients used in its manufacture. As a result it has become brittle with age. Please handle with care so that information will not be lost to future readers.

A long-range goal of the Library is to purchase an acid-free reprint or microform copy to replace this volume, or to reproduce it in-house on acid-free paper.

Thank you for helping to preserve the University's research collections.

THE

Mirrour of Good Maners

CONTEINING THE

Foure Cardinal Vertues.

COMPILED IN LATIN BY

Dominike Mancin,

AND TRANSLATED INTO ENGLISH BY

Alexander Barclay,

Prieſt, and Monke of Ely.

At the deſire of the righte worſhipfull ſyr Giles Alington Knight.

FORBES LIBRARY
NORTHAMPTON
MASS.

An. Do. 1570.

UNIVERSITY OF ... LIBR

THE MIRROUR
OF
GOOD MANERS.

BY

ALEXANDER BARCLAY,

PRIEST AND MONK OF ELY.

REPRINTED FROM THE EDITION OF 1570.

PRINTED FOR THE SPENSER SOCIETY.

1885.

no. 38

Printed by Charles E. Simms,
Manchester.

¶ *The Mirrour of good Maners.*

Conteining the foure Cardinal Vertues, compiled in Latin by Dominike

Mancin, and tranflated into English by Alexander

Barclay prieſt, and Monke of Ely.

At the defire of the righte worfhipfull fyr Giles Alington Knight.

Prologus ad Lectorem.

Quatuor aftringit virtutes ifte libellus
Perplacido ductu, perfaciliq; pede.
Peruius eft rudibus pueris tenerisq; puellis,
Quos etiam mater fomite lactis alit.
Peruius eft fenfibus, quos olim craffa vetuftas
Eduxit, quando barbara lingua fuit.

Hunc matrona fuas ancillas cafta docere,
Hunc poffit fponfæ vir recitare fuæ.

Hic nullum fugiat, non tædia conferat vlli,
Si quocunq; modo prima elementa fciat.

Nofcere Parifij librū properate recentem,

¶ The Prologe to the Reader.

This playne litle treatiſe in ſtile compendious,
Much briefly conteyneth foure vertues cardinall,
In right pleaſaunt proceſſe, plaine and commodious,
With light foote of meter, and ſtile heroicall,
Rude people to infourme in language maternall,
To whoſe vnderſtanding maydens of tender age,
And rude little children ſhall find eaſy paſſage.

Yea, ſuch as the mother doth cheriſh on her lap
With ſweete blandiment of wordes amiable,
Cheriſhing with milke and noriſhing with pap,
Shall finde this ſmall doctrine both playne and profitable,
Olde men which haue vſed in time paſſed to bable
In barbarike language and wordes courſe and vile,
May learne here their maners and tonges newe to ſile.

To ſile not with vices nor language inornate,
But to raſe their rudenes and ruſtes auncient,
The chaſte and wiſe matrone after like maner rate
May reade this ſame treatiſe hir maydens all preſent,
Geuing none attiſement to liſe inſolent,
The ſad and wiſe huſbande this treatiſe may recite
Unto his wiſe, not hurting hir courage with delite.

This booke none excludeth, but euery man doth feede,
Nor none will it eſchewe nor greeue with prikeſomnes,
Who that can vnderſtande, harken, heare or reade,
Shall finde here ſome pleaſure mingled with fruitfulnes,
To no man diſpleaſour, to no man tedioulnes,
But in open language, fruitfull and playne doctrine,
Who liſteth their eares and mindes to it encline.

But where as mine Auctour Dominike Mancin
In his Latin treatiſe them prayeth of Pariſe
To haſte to the knowledge of this his newe doctrine,
I make proclamation here vnder other wiſe,
To our natiue Nation, diſſwading them from vice,
Exhorting and praying the dwellers of Englande,
This new and ſmall treatiſe to reade and vnderſtande.

A i Where-

Wherfore tender Virgins deliting in doctrine,
And children disposed to vertue and goodnes,
Haste hither and receaue right holesome discipline,
Drawe neare chaste Matrons, take flame of parfitnes,
Drawe nere croked age, and youth whom wantonnes
By free will, lust, riot, and wilfull ignoraunce
Misguideth from maners, good life and gouernaunce.

Drawe nere parfite liuers, take comfort to your minde
In this little Treatise, to kepe perseueraunce,
Approche men disordred, here shall ye doctrine finde
To refourme your liuing and soe good gouernaunce,
Haste of this newe treatise to purchase acquayntaunce,
For no maner treatise can be more profitable,
No doctrine more holy, holsome nor commendable.

Sanctius, vtilius hoc nihil
esse potest.

It teacheth no trifles, it vices teacheth none,
But vertue and maners to man conuenient,
It teacheth what thinges besemeth to be done
Enduring mans life, as moste expedient,
Thing passed to consider, to order thing present,
And prudently to puruay all thinges for to come,
All ordering in season according to wisedome.

Quid fieri deccat docet
hic, per tempora vitæ,
Et fieri vt possit, hic quo-
q; ritè docet.

It teacheth to temper disorder and malice,
To mitigate rancour and parcialitie,
Without feare or fauour to execute iustice,
It teacheth in troubles stronge magnanimitie,
And temperaunce herein described mayst thou see:
So Prudence, Fortitude, Iustice and Temperaunce
This Booke to thee profereth with humble countenaunce.

But certes deare (Reader) it asketh nought agayne,
No coyne it requireth as price sufficient,
But reade it, it prayeth, then is it glad and fayne,
And note when thou readest, then is it well content:
But if any purpose of minde beniuolent
With a little money to bye this small Treatice,
He surely possesseth no thing of greater price,

Nec rogitat pro se lector
te tradere nummos,
Sed rogat vt videas, tunc
habet ipse satis :
Sponte tamen si quis mo-
dico sibi comparet ære,
Nil quicquam vtilius cre
dat haberi domi.
Sin verba & sensus memo-
ri sub pectore condat,
Thesauros magnos intus
haberi putet.

Nor his house conteyneth no thing more profitable,
So may he well beleue with parfite assuraunce:
But suche as indeuour with study firme and stable
Both wordes and sentence to close in remembraunce,
Then hath he a iewell which much shall him aduaunce,
And closed in his heart a singuler treasure,
All transitorie treasure surmounting in valure.

No marchaundise better in Martes mayst thou finde
Then this little Booke within it doth conteyne,
No better thinge bringeth the marchaunt out of Inde,
From Damas or Turkie, from Damiate or Spayne,
From costes of Italy, from Naples or Almayne.
In all other Nations most forayne, far and straunge,
Can man finde no better marchaundise nor chaunge.

Nil melius latijs portat
mercator ab oris,

No

Nil quicquam melius bibliopola tenet.

No shop in riche Citie hath better Marchaundise,
No Grocer, no Mercer, nor other Marchauntes all,
Can satisfie the mindes with ware of suche price,
As this Booke, which proferreth the vertues Cardinall,
The booke Printer selleth no better thing at all,
Who this worke compriseth sure in his minde & thought,
Let him thinke for certayne no better can be bought.

Dominici Mancini in *Librum de quatuor virtutibus*, ad Fredericum Seuerinatem *Episcopum maleacensium Prefatio incipit.*

Alexander Barclay vnto the right Worshipfull and his singuler good Master, syr Giles Alington knight, translating the Preface of Mancine.

Right honorable Master ye me required late,
A Louers confession abridging to amende,
And from corrupte Englishe in better to translate,
To your request would I right gladly condiscende,
Were not that some readers my worke would reprehend,
As to my age and order muche inconuenient,
To write of thing wanton, not sad but insolent.

And though many passages therin be commendable,
Some processes appeare replete with wantonnes,
And also the labour great, longe and importable,
Unto my weake wittes, my mindes might oppresse
For age, it is folly and ieopardie doubtlesse,
And able for to rayse bad name contagious,
To write, reade or commen of thing venerious.

Non mea fert ætas inueniles ædere lusus,
Quosq; solet vulgus cōmemorare iocos:
Non etenim salibus cani sunt mollibus apti,

Mine age will not suffer to write of sporte or game,
Wherto wanton Iuuent moste willingly intende,
To scoffes and gestes mine age will not frame,
Nor dissolute bourdes which conunons most commend,
Hoare age to yong bourdes should not it selfe extende,
A man with hoare heres uncomely doth incline
To misframed fables or gesture feminine.

Nec deccat inuenum tela mouere senem.
Quàm turpe est cano surgunt cui vellera mento,
Si pueris mixtus iacter & ipse nuces?

An olde man decrepite laded with lockes gray,
And with bearde like bristles depending on his chin,
With yong mens weapon besemeth not to play,
To gambaulde nor florishe, small prayse so shall he win,
And certes me semeth his wit is very thin,
Which mingling with children and he a man of age,
Would play with cheristones or nuttes by dotage.

Quàm malè conueniat, teneros si ludat amores

Vel Cato, vel Curius, Fa briciusuè grauis.
Non homini ceruix aliter concrescit equina,
Quàm si non proprium sumpserit officium.

To Gato or Curius howe ill would it agree,
Or to sad Fabricius the Romane moste famous,
Forgetting their honour, wisedome and grauitie,
To write of thinge wanton, vayne or venerious:
To man reasonable is as contrarious
To take on him labour or busines not mete,
As to be a monster with Asses head and fete.

A y

Not

Not well preſenteth he the wower in a daunce,
But very ill he playeth the volage amorous,
Which fetered in a gine would gambalde leape & praunce,
Attached to a chayne of linkes ponderous:
So faynt croked age frayle and obliuious,
Agrauate with yeres as linke ioyned to linke,
Of loue venerious ſhould neyther ſpeake nor thinke.

If the Crowe or Cuckowe priuate of melody,
With Swan or Nightingale in ſinging would compare,
All birdes might them ſcorne, and not vnworthily:
What ſhould a Irenmonger meddle with a Grocers ware,
Or Salter with Silkes full ſimply coulde fare:
As youth ſheweth ſportes, frayle luſt and vanitie,
So meddle ſhould aged men with thing of grauitie.

Furthermore, the order holy and commendable
To which God of his mercy hath me aſſociate,
My fayth and profeſſion ſhould be inuiolable,
Commaunding my writing to be intemerate,
Theſe three will none other, but after mine eſtate
My ſtile and my writing enſuingly to ſounde,
On thing that on goodnes and vertue doth grounde.

And vtterly to write of thing of holineſſe,
And on the ſame to muſe with pure and cleane intent,
To ſpeake of holy fayth, of vertue and goodneſſe:
What ſhould a man ſacred to God omnipotent,
By God hauing power of euery Sacrament,
Sith God by ſuche giftes ſo greatly doth him binde,
What ſhold he from goodnes turne or withdraw his minde.

A warriour or captayne diſpoſed for to fight,
Thinketh on his weapon, his harnes and armour,
Horſe, harnes, and ſpeares are muſing of a knight,
The couetous Marchaunt in minde turneth eche houre
His marchaundiſe, chaunges, and fraudelent treaſour,
But the Prieſtes muſing, labour and exerciſe,
Should be in proclayming playne war agaynſt vice,

And in abiding battayle dayly agaynſt ſinne,
Deuiſing and muſing with all labour and payne
To reconcile ſinners, and people for to winne,
By worde and example he ought him ſelfe conſtrayne,
Men falling and erring to lifte and call agayne:
And briefly thus ought he to comfort ignoraunce,
Exhorting good liuers vnto perſeueraunce.

And buſely to watche about our Lordes folde,
The wilde wolues chaſing from poore & ſimple ſhepe,
And ready at all ſeaſon to ſuccour yonge and olde,
Them cheiefly attending whom he hath cure to kepe:
But nothing is viler, nor mouing more to wepe,
Then a Prieſt a rayler, diſdayning his honour,
Or clothed as a Courtier or cruell Souldiour.

With

Non benè ſaltantis perſonam ſuſtiner ille,

Compede qui longa, cõprimiturq; graui.

Quàm meritò volucres cornici illudere certent,

Si cantat cyngo, vel philomena tibi?

Non etiam ſanctus, quo aſcribor, poſtulat ordo,
Et votum fidei, religioq; ſacra
Me, niſi res ſanctas perſcribere tum meditari,

Deq; fide ſancta catholicaq; loqui.
Cur etenim quiſquam ſacris cæloq; dicatus,
A ſacris mentem dimouet vſq; ſuam?
Militiæ aſcriptus vir, ſemper cogitat arma.
Mercator cupidus mente volutat opes.
Presbiter at debet vitijs indicere bellum,
Et populum ſummo conciliare deo.
Debet & exemplis reuocacare & voce tuentes,
Inq; ſuo ſtantes conſolidare gradu.
A caulisq; lupos vigilans arcere rapaces,
Et circum ſemper aduigilare gregem.
Fœdius haud quicq̄ quàm ſi ſit ſcurra ſacerdos,
Aut ſi præduri militis arma gerat.

Sed non fœda minus res eſt, ſi moribus ipſis
Fabula ſit vulgi ridiculumq; caput.

With weapon or armour as one ready to fight,
Vsurping wrong honour, to liuing repugnaunt,
And where he by order is called Christes knight,
To be a worldly ribaude the name is dissonant,
And thing not lesse viler is to be ignoraunt,
Of maners vncomely agaynst all honestie,
As fable or laughing stocke of lewdest commontie.

Aut ſi continuæ rixæ, violentia, lites,
Iurgia, via, fraudes, furta rapina placent.

Contemned, disdayned, and without reuerence,
Of dissolute maners, or wanting of cunning,
Or yf his chiefe pleasure be set in violence,
In discorde, theft, surfet, fraude, malice or brauling,
To rapine disposed, or lustes ensuing,
And with all these vices haue wordes ribaudious,
What is more vncomely or more contagious.

Sed neq; te quicquã mulcet Frederice legentem,
Quod procul a ſanctis moribus eſſe vides.
Nil etiam docta iucundius aure capeſcis,
Quam tibi quod ſancta charta miniſtrat opus.
Sic etenim mitis tua fert natura, benigno
Sydera coniuncta, ſydera ſi qua valent.
Sic ſtudia expoſcunt, iuuenis quæ ſemper amaſti,
Et quæ nunc doctus vel vehementer amas.
Sic etiam comitas doctorum iuncta viorum
Admonuit lateri, nocte dieq; tuo.
Hortantur veterum ſic te monumenta virorum
Ædidit innumeros quos ſeuerina domus.
Deniq; res geſtæ quondã laudeſq; paternæ,
Semina virtuti ſunt quoq; magna tuæ.
Sed modò quæ geſſit dux belli & pacis amator,
Virtutem faciunt illa virere magis.

Wherefore it not semeth a Priest onely to kepe
His fame and his liuing from vices free and quite,
But also him semeth for hurting of his shepe
Nought sounding to folly to commen nor to write,
Though worde be tollerable, what thing one doth indite,
If it be infected by foule contagion,
By long time read ouer, it hurteth many one.

And certaynly I knowe while ye are wont to reade,
Nothing count ye pleasaunt to vertue repuguaunt,
Or that to bad maners ministreth any sede,
And while I consider your minde is so constant,
That to your prudent eares nought soundeth more pleasant
Then Treatice conteyning in euident processe
The fourme of good liuing and grounde of holinesse.

To this be ye moued of your nature benigne,
Helped by milde Planet and constellation,
If Planets haue power or may helpe any thing,
So in tender age your conuersation
In vertue and learning, and like occupation
Beseming your nature, your bloud and your linage,
Causeth you loue vertue more feruently in age.

Also conuersation of wise men and cunning,
With whom ye ioy dayly to be in company,
Exciteth your spirite aboue all other thing
To the loue of vertue and of Philosophie,
The same and remembraunce of your auncestrie,
By manifolde vertues exciteth you also
From vertue to vertue (as they haue done) to go.

For certes, the laudes, renowme and worthy fame,
And noble enterprises of your olde progenitours,
Are left as bright sparkles yong mindes to inflame,
And as sede prouoking their mindes to honours,
Not by ambition nor by heaping of treasures,
Nor rentes augmented without lawe or measure,
But by godly vertue and maners cleare and pure.

A iy So as

So as in Uer feruent when Phebus is ſhining,
Swete ſhowres deſcending with droppes Chriſtaline,
Enducth the dry ground, cauſing the plantes ſpring:
Right ſo ye regarding the hye vertues diuine
Of your olde forefathers, ſhall leaue vnto your line
Example of good maners, as fruitfull nutriment
To dewe them in vertue, as plantes to augment.

But if I would purpoſe here ſeriatly to write
The actes auncient of your Progenitours,
My reaſon repugneth for wanting of reſpite,
For thinges lately done by your Predeceſſours,
Exciting noble heartes to ſhewe them in honours,
To write were long proceſſe, and not expedient
Unto this my purpoſe, but inconuenient.

But agayne to purpoſe, nowe to reuoke my ſtile
Where as I firſt began, this playne is mine intent,
Wherfore I not purpoſe vayne trifles to compile,
For to mine age and order it is not congruent,
Nor to your prudent eares any thing conuenient:
Wherfore me beſemeth to write of grauitie,
Which to both our ſtates more comely may agree.

Which a Prieſt may write not hurting his eſtate,
Nor of honeſt name obumbring at all his light,
And that a knight may reade after like maner rate,
To this I prepare me after my ſimple might,
For longe haue I muſed and ſtudied day and night,
What matter I might write to yoor authoritie,
To teſtifie my loue and my fidelitie.

In which two I knowledge my ſelfe vnto you bound,
Wherfore to recompence your dedes liberall,
At laſte (long time muſing) mete matter haue I found,
That is, the foure Uertues ſurnamed Cardinall,
Which comely to be vſed are vnto men mortall,
For them and their ſuers God doth alway commende,
Wherfore to my power to write them I intende.

To you theſe accorde, theſe vnto you are due,
Of you late proceding as of their head fountayne,
Your life as example in writing I enſue,
For more then my writing within it can conteyne
Your maners perfourmeth and doth therto attayne:
So touching theſe vertues, ye haue in your liujng
More then this my meter conteyneth in writing.

My dities indited may counſell many one,
But not you, your maners ſurmounteth my doctrine,
Wherfore I regarde you and your maners all one,
After whoſe liuing my proceſſe I combine:
So other men inſtructing, I muſt to you encline,
Conforming my proceſſe as muche as I am able,
To your ſad behauour and maners commendable.

Incrementa velut præſtant plantaribus imbres,
Aëre cum verno ſole te pente cadunt.
Sic tu dum ſpectas virtutes ipſe paternas,
Fomentum magnum das Federice tuis.
Si quis geſta velit nunc ſcire recentia patris,
Hæc ego dicturum me ratione negem.
Non etenim poſſim paucis concludere verbis,
Tum neq; narrandi commodus iſte locus.
Nam propero primos quos cœpi intendere curſus,
Vt dicam, quare non ego ſcribo iocos.
Silicet hæc cauſa eſt, fumeris quòd ſarcina noſtris,
Nec digna eſt ſanctis auribus illa tuis.
Propterea quantum potui, grauiora petiui,
Quæq; tuo poſſint aptiùs ore legi.
Quippe ꝗ ardebam noſtrā te noſcere mentem,
Præſtare & fidei in te monumenta meæ:
Quatuor en ſcripſi virtutum munera verſu,
Quæ deceat homines, quæ probit ipſe deus.
Hæc tibi conuenient, hæc ſunt tibi debita, tanquàm
Nuper de ſancto fonte profecta tuo.
Tu velut exemplar ſcriptorum & forma meorum,
Quod benè conſcripſi, plenius ipſe facis.
Hæc alios, non te proterūt mea ſcripta monere,
Scripta monet alios, tu mea ſcripta mones.

But

Et maiora licèt ſacra ſub pectore verſes,
Noſtra tamē legito, cùm datur ipſa quies.
Non aquila aërias ſemper petit ardua nubes,
Proxima ſed terris illa aliquando volat.
Sic tu, cùm ceſſant grauiores pectore curæ,
Præſta aliquid muſis, carminibusq; meis.
Lætabor, tanto ſi noſtra legantur ab ore,
Et fiant lima ſi meliora tua.
Prima canenda venit mater prudentia rerum,
Iuſticia hinc lumen mox trahit alma ſuum.
Pòſt animus magnus, dura omnia ferre paratus,
Scribitur in fine mens moderata mihi.
Quatuor eſſe currum totidem fecere rotarum,
Quem ſi quis ſcandat, magnus & altus erit.
Nec minus a cunctis ſpectabitur ille triumphans,
Quàm toto ſi quis victor in orbe foret.
Hunc currum rati reges egere ducesq;,
Rara etenim virtus eſſe quaterna ſolet.
Ergo recognoſcas tete, mea ſcripta legendo,
Te tanquam in ſpeculo, dum legis ipſe, vide.
Cenſor ades, nunquid propero dum fingere formā,
Mens benè quod vidit, eſt imitata manus.
Sed iam virtutum ſeriem narremus ab ortu,
Principiis notis omnia clara magis.

But through your hye courage belonging to a knight,
Muſe on greater matters then I intende to write:
Yet all thinges ended at morning or at night,
Reade this my rude meter at leaſure and reſpite.
The Egle at all ſeaſons hath not her moſte delite
To flee to the cloudes nor hyer in the ayre,
Sometime nere lowe fieldes her pleaſeth to repayre,

And oft hath ſhe pleaſure in flying nere the grounde:
So when greater cures will graunt to you reſpite,
And when your minde from them for ſeaſon is vnbounde,
Graunt then to our muſes ſome pleaſure and delite,
That gladly for to reade, which gladly I indite:
My ſpirite ſhall reioyce to heare that in effect,
My workes ye ſhall reade, and them mende and correct.

For though in rude meter my matter I compile,
Men ſhall count it ornate, when ye it liſt to reade.
Your tonge ſhall it poliſhe, garniſhe, adorne and file,
But this thing omitting, I purpoſe me to ſpeede,
To ſhewe in what order I purpoſe to proceede:
Firſt of all in meter intende I for to ſhewe
Of fayre lady prudence mother of all vertue.

Of whom lady Juſtice draweth her holy light,
Of whom next enſuing I write with breuitie:
Then thirdly I purpoſe for to deſcribe the might
Of a valiaunt courage or magnanimitie,
Ready for to ſuffer all harde aduerſitie,
And then laſt intende I by the diuine ſuffraunce,
To deſcribe the maner of lady temperaunce.

Theſe foure are foure wheeles to charet of vertue,
To which who aſcendeth is great and glorious,
And as a conquerour him ſelfe playne ſhall he ſhewe
To all maner people triumphant and famous,
And ſhalbe reputed much more victorious,
More curouſe or happy, more ſtronge or fortunate,
Then if the whole world by him were ſubiugate.

Fewe kinges, fewe Princes, or worldly gouernours
Haue into this charet aſcended perfectly,
For many in the world haue bene great conquerours,
And them ſelfe haue ſuffered ſubdued of foly:
But agayne to purpoſe my matter to apply,
Conſider ye your ſelfe in reading my writing,
And as in a mirrour contemplate your liuing.

Nowe be ye my Judge, in writing if my hande
Shall theſe foure images forge as they ought to be,
Or if the hande fulfill that minde doth vnderſtande,
This thing to determine haue ye authoritie,
Nowe will I here begin to write with breuitie,
Wherof theſe foure vertues haue their originall:
For when the grounde is clere, the worke is clerer all.

¶ Here

Here folowe the foure

Fountaynes or vvelles of honeſtie, vvhich of *naturall reaſon haue their beginning or* originall, and of whom the foure *Cardinall Vertues ſpring,*

De quatuor

fontibus honeſtatis, *qui a ratione habent* originem.

AT the firſt beginning our Lorde omnipotent
Fourmed heauen and earth, as witneſſeth Scripture,
And in their proper places ſet euery element,
Then garniſhed the heauen with ſtarres bright and pure,
And the grounde with trees, and graſſe of freſh verdure,
And beaſtes in their kinde: then filled he the ayre
With manifolde birdes of fethers bright and fayre.

Then ſtored he the ſea with fiſhes in their kinde,
All thinges thus ordred and pleaſauntly ornate,
Like him ſelfe he fourmed man of moſt noble minde,
And all liuely thinges to him made ſubiugate,
At his will obeying while he kept his eſtate:
Thus made were all beaſtes to man obedient,
And man onely ſubiect to God omnipotent.

Then God him exalted to haue dominion
Ouer the broade world, and thereto did him able,
Of his goodnes making him partner of reaſon,
Whereby he differeth from beaſt unreaſonable:
When man had his treaſure and gift incomparable,
By reaſon he began to compaſſe in his mind,
And ſearche the ſecretes of thing of euery kinde.

¶ Of the originall of Prudence.

So mankinde aduerting and pondring by wiſedome,
Thinges gone and paſſed, and alſo thinges preſent,
He ſeeth for certayne what ſeemeth for to come,
And againſt it happen is not improuident,
But maketh prouiſion for all impediment,
Of thinges neceſſary wanting nothing at all,
But him ſelfe preparing to chaunces or they fall.

Him ſelfe ſo deſpoſing by reaſon preſident,
Thing paſſed to conſider, thing preſent well to frame,
And for thinges comming well to be prouident:
Thus of a prudent man deſerueth he the name,
Theſe thinges conſidered, then reaſon is the ſame
Which ioyneth man to man for loue of company,
For commoning, comfort and ſuccour neceſſary.

¶ Of the originall of Iuſtice.

And ſo when much people conioyned is in one,
Reaſon hath them moued to be obedient
To ſuche as excell in wiſedome and reaſon,
Whereby the common wealth of Citie excellent
Hath firſt chiefe beginning and greatly doth augment,
Then reaſon requireth to ordeyne rightwiſe lawe
Tranſgreſſours to chaſtiſe and to kepe vnder awe.

To

PRincipio omnipotens cœlū terrāq; creauit,
Et ſtatuit propriis, cuncta elementa locis.
Hinc cœlum ornauit ſtellis, & gramine terras,
Aëra pennatis, piſce repleuit aquas.
Inde hominem faciens ſimilem ſibi ſubdidit illi
Omne animans, terris imperiumq; dedit.
Hunc & participem rationis fecit, vt illa
Differat a reliquis diſſociante feris.
Hic igitur tanto rationis munere fretus,
Scrutari incœpit omnia mente ſua.
At dum præteritis, quæ ſunt præſentia, nectit,
Qualia ſint certò mente futura videt.
Proptereàq; parans illis quodcunq; neceſſe eſt,

Prudentis meruit nomen habere viri.
Atq; eadem ratio multos coniunxit in vnum,
Colloquij cauſa, præſidij q; ſimul.

Impulit & cœtus cogi parere iubenti,
Vrbibus & poſitis viuere lege viros.

To succour and defende the weake and innocent,
And proude rashe rebellers with reason to chastice,
Thus eche state them bindeth to be obedient,
By instinct of reason to lawes of Justice,
And eche in his order himselfe to exercise,
For drede of correction not presuming to do,
But like as he him selfe would gladly be done to.

Præcipuum in sobolem patribus generauit amorem,
Inq; alios, sicut sanguinis ordo iubet.

This same lawe of nature ingendred hath of kinde,
In fathers and mothers a loue most principall
Anenst their dere children, and after that doth binde
Them to their progeny, in loue moste speciall
To such as of their bloud they knowe nerest of all:
Thus loue in degrees by nature should agree
After the degrees of consanguinitie.

Hinc patres curant natos omni arte tueri,
Hinc nati patres pro pietate colunt.
Hæc iubet officiis homines certare vicissim,

And therefore the parentes endeuour with all arte,
Their children to defende, to comfort and mayntayne,
The children in like wise of nature do their parte,
For pitie to worship their dere parentes agayne,
This Justice commaundeth, this nature doth constrayne:
So reason ioyneth man, as brother vnto brother,
To contende in kindnes and doing one for other.

Inque vicem aduersis rebus adesse iubet.
Hæc inter populos & Reges fœdera nectit,
Hæc inter raros iungit amicitias.

Eche other to comfort when is necessitie,
Thus reason conioyneth the bondes of concorde,
It peace reconcileth, loue, fayth and charitie
Betwixt king and kinge, and betwene lorde and Lorde,
Thus reason by Justice excludeth all discorde:
For while euery person by Justice hath his right,
It is a brutall fury in battayle for to fight.

Plus tamē officiis certant, opibusq; ferendis,
Qui donante Deo plus rationis habent.
Sic hominum comitas firmata, & viribus aucta est,

But such as in riches and reason doth habounde
By the gift of God, to them graunted of grace,
With riches and reason these striue as they are bounde
Moste, the poore to succour in euery nedefull case,
Thus gentlenes of man augmenteth with solace:
Thus maners augment, thus chastised is vice,
And vertue auaunced by reason and Justice.

Sic aucta imperia munere iustitiæ.

Empires thus augment by Justices rewarde,
And moste soueraygne guiding: thus is benignitie
From man to man shewed. Thus maners go forwarde,
And braunches dilateth of peace and vnitie:
Thus chastised is sinne and all enormitie,
And all thing reduced to right direction,
By mocion of Justice or proceeding of reason.

¶ Of the originall of magnanimitie or strength of minde.

Præterea innata est ex hac ratione cupido
Mentibus, vt semper abdita nosse velint:
Vt verum, simplexq; bonum deprendere curent,
Et postquam norint, id vehementer ament.

Furthermore, by reason groweth in mans minde
A naturall desire alway with busy cure,
Thinges hid and secrete to searche, knowe and finde,
Of true and perfect good the knowledge to procure,
Which knowledge obteyned, when they therof be sure,
Of naturall instinct this reason doth man moue,
Suche treasure obteyned muche feruently to loue.

Reason

Reason also moueth man greatly to labour,
To searche and haue knowledge of truth and veritie,
For certainly to man can be no more pleasure,
No more iocunde pastime, ioy nor felicitie,
Then dayly for to learne and more prudent to be,
To fauour and perceyue by reason what is right,
Then clered is his minde with perfect inward light.

Quippe, quòd est homini maior non vlla voluptas
Illa, qua discit; continuè q; sapit.

Wherfore oft it happeneth, when man truth hath founde,
His minde is so feruent for to defende the same,
That for the loue thereof he careth for no wounde,
No hard thing nor grieuous can him subdue nor tame;
No chaunce nor no labour can mitigate this flame,
No tiraunt by torment, by death nor other payne
From mainteynaunce of truth can him moue or constrain.

Sæpè igitur veri sic feruet amore reperti
Mens, nihil vt duri respuat illa pati.
Casibus haud vllis non vllo victa labore,
Pro vero est morti nescia terga dare.

Thus is his bolde spirite in maner inuincible,
In harde chaunce he counteth no great difficultie,
No labour nor trauayle he counteth impossible,
In the truth defending: Thus clerely may we see,
Howe of reason springeth hye magnanimitie,
And boldnes of spirite, which truth for to defende,
Both bloud, life and goodes refuseth not to spende.

Tertia sic virtus mens alta & magna vocata est,

This thirde noble vertue of magnanimitie
Thus rising of reason, some men call fortitude,
Protectour of the truth, and for simplicitie
Renouncing no rigour nor no sollicitude:
Called is it strength of common people rude,
Or boldnes of spirite, but nowe let vs auaunce
Our life, to describing the grounde of temperaunce.

Quæ semper custos simplicitatis adest.

¶ Of the beginning of Temperance.

Yet Reason hath one might not to be counted small,
Whereby it exciteth man to felicitie,
For to beholde thinges fayre, pleasaunt and formall,
And to take great pleasure aduising their beautye,
Man onely by reason perceyueth and doth see,
Howe goodly an order, and what beautye ornate
Is in worldly thinges of God almight create.

Nec parua illa quidem vis est rationis habenda,
Per quam nos nimiùm cernere pulchra iuuat.
Quantus inest ordo rebus, vel quanta venustas,
Solus homo solers percipit atq; videt.

Therfore when the wise man this beautie doth beholde,
Considering this shape and pleasaunt fourme mundayne,
He prayseth the fayrenes with laudes manifolde,
And knoweth by this fourme the fourme soueraygne:
Then Reason reduceth vnto his minde certayne,
That then is thing decent and singuler beautie,
When all thing proceedeth in order and degree.

Hanc igitur faciem mundi formamq; decoram
Cùm sapiens spectat, diligit atq; probat.

When man this reuolueth, deliting in his minde,
Then sayth he to him selfe, O Lorde eternall king,
If so goodly order in maners of mankinde
Were duely obserued, it were more pleasaunt thing,
Wherfore he contendeth by reason him guiding
After such example of outward thing mundayne,
His owne life aud maners in order to constrayne.

Tum secū loquitur, quanto res pulchrior esset,
Si tantus nostris moribus ordo foret.
Propterea exemplo rerum componere mores

And

Nititur, atq; animo tradere tale decus.
Ergo nihil fordis, nil & cōmittere inepti
Prouidet, & nullam prorfus habere notam:

And fuche inwarde beauty to geue vnto his minde,
As in outward thinges he doth beholde expreffe,
Wherfore he prouideth as reafon doth him binde,
To conforme his maners to fo fayre comlynes,
Suffering in him felfe no foule vnclenlynes,
No vice nor difordre, nor other fpot at all,
In wordes diffolute, nor workes fpeciall.

Ne quid vel nimium faciat, vel pondere mancum,
Sitq; decus rebus tempo ris atq; loci.

So that no maner fault nor blame in him be founde,
By paffing in his deedes due order or meafure,
In doing ouer much or leffe then he is bounde,
Or not in due feafon repugning to nature:
Therfore doth he ftudy and mufe with bufy cure,
His deedes to redreffe, and do in euery cafe,
According as requireth the feafon, time and place.

Denique fic animo virtus moderatio furgit,
Ordine quæ quarto commemoranda loco eft.
Quatuor has igitur partes comprendit honeftum,
Quas omnes ratio conficit ipfa tibi.

Thus rifeth in the minde the fourth noble vertue
Called Moderation, or els Temperaunce,
Which vertue auaunceth, and vices doth fubdue,
Conducting mankind in goodly gouernaunce:
So thefe foure conioyned fhall their hanour aduance,
To the fure poffeffion of perfect honeftie,
And firft vpon reafon all foure grounded they be.

Sed deus hanc homini rationem contulit auctor,
Naturam vulgus dictitat effe deum.

Which reafon is graunted by God vnto mankinde,
As mofte fouerayne auctoure, and gouernour moft fure,
A life, commonpeople, dull, ignoraunt and blinde,
Afcribeth this hye gift fometimes to nature,
It taking as God, againft iuft Scripture,
And fimple creature exalting with honour,
Which onely belongeth to God our Creatour.

Siuè igitur placeat naturæ munera dici,
Siuè Dei, arbitrium, lector, habeto tuum.
Hoc ego præftabo, diftinctè vt fingula tractem,

But fauourable Reader take thine election,
Whether thou wilt call thefe vertues cardinall,
The giftes of nature, proceeding of reafon,
Or rather the giftes of hye God immortall,
As touching my duetye, this thing perfourme I fhall
Of thefe foure diftinctly to finifhe this treatife,
Unto the laude of vertue and reprouing of vice.

Primum & prudentis ordine munus erit.

And firft fhall I begin at vertue of prudence,
Firft grounded on reafon of whom the other three
Proceede as braunches of hye preeminence,
But fauourable Reader, where thou fhalt here or fee,
Ought founding in my worke againft grauitie,
Or not comely orderd in meter or fubftaunce,
Correct I require thee my fimple ignoraunce.

¶ Of

¶ OF THE firſt Cardinall vertue *named Prudence.*

The firſt place and partie longing to honeſtie
Is the noble vertue which called is Prudence,
This teacheth for to ſearche the clere diuerſitie
Betwene good and euill, or vertue and offence,
Betwene truth and falſhood it ſearcheth difference,
And this inquiſition to man is naturall,
And more conuenient than other thinges all.

Nothing is more proper nor apter to makinde,
Then to haue clere knowledge of thinges naturall,
For of euery man this is the will and minde,
To loue to haue knowledge, and perceyue thinges all,
Except ſome blinde wretches not humane but brutall,
Onely in the wombe as beaſtes deliting,
Man would haue vnknowen to him playne liue thing.

All thinges he ſearcheth, all thing conſidereth he,
In minde them reuoluing with perfect diligence,
For he counteth it foule, euill and diſhoneſt,
To erre, as ouerſeene, in wronge by negligence:
But that man is called a man of true prudence,
Which tryeth forth the truth, diſcerning good from ill,
Honeſt from diſhoneſt, and doth the beſt fulfill.

But no man is able this perfectly to trye,
Nor diſcerne thing honeſt from bad and diſhoneſt,
Except he it meaſure and ponder perfectly
By naturall reaſon iudging within his breſt,
Nor the perfect wiſe man alloweth not that beſt,
Which moſte is commended of people imprudent,
Or vnſtable commons of wilfull iudgement.

But that thing he demeth honeſt and commendable,
Which he him ſelfe iudgeth in his intention,
But this ſame iudgement may not be diſceyuable,
Nor wandring at pleaſure, but ſubiect to reaſon,
To whom the appetite in like condition,
Muſt be obedient, and will as ſeruitour,
Reaſon alway regent, chiefe gide and gouernour.

As the childe obeyeth, his maſter him teaching,
And as pilgrims folowe their guide to flee daunger,
So will and apetite to reaſon in all thing
Muſt obey and folowe, then iudgement is dere:
But that this ſame vertue more playnly may appere,
And lighter to knowledge, here (Reader) thou ſhalt finde
Eche partie deſcribed diſtinctly in his kinde.

¶ Two faultes to be eſchewed in Prudence.

Therfore who requireth to purchaſe honeſtie,
And laudable life by vertue of prudence,
Ware of two thinges in liuing muſt he be,
One is, that he count not him ſelfe to haue ſcience
Of thing wherof he hath playne none experience
Nor knowledge, as cleauing to his owne fantaſy,
And priuate opinion mayntayning hardyly.

Him

DE Prudentia.

PRimus honeſtatis locus eſt diſquærere quid ſit
Verũ vel falſum, quæ mala, quiduè bonum.
Hoc adeò in hominis naturæ, & viribus aptum,
Nil magis vt proprium, nil deccatq; magis.
Ducitur omnis enim mortalis amore ſciendi,
Proſus vt ignotum nil velit eſſe ſibi.
Omnia veſtigat ſolers, & mente volutat:
Nam labi, & falli turpe, malumq; putat.
Eſt autem prudens, quiſquis diſquirit honeſtum
A turpi, vt tantùm poſſit honeſta ſequi.
Hoc non diſcernet, niſi qui metitur idipſum.
Vt natura ſua iudicat & ratio.
Non quæ quiſque probat, prudens ea recta probabit,
Sed quæ iudicio compro bat ipſe ſuo.
Hoc ſed iudiciũ ratio dominata gubernet,
Pareat & ſenſus, vt puer atq; comes.
Verùm quò leuius rectum dignoſcere poſſis.
Hìc quaſi per ſpecies ſingula, lector, habes.
Imprimis igitur quiſquis perquirit honeſtum,
In vita agnoſcat eſſe cauenda duo.
Eſt vnũ, ne ſcire putet, quæ neſcit, & illis
Hereat, vt certis, credulus ipſe ſibi.

Plurima namq; latent cæcis abſtruſa latebris,
Quæ neq; de facili quiſq; videre poteſt.
Ergo illis temerè tu conſentire caueto:
Ne capiat facti te citò pœna tui.
Hic opus eſt ſtudio, hic cura, & tempore longo,
Hic quoq; præceptor forte vocandus erit.

Him ſelfe counting certayne of thinges vncertayne,
And lightly beleuing what falleth to his minde,
For many thinges be hid and not cleare nor playne,
But with obſcure knowledge obumbred of their kinde,
Which of a wiſe perſon are not eaſy to finde,
Wherfore beware raſhely to theſe ſone to conſent,
Leaſt thy haſtie dedes ſone cauſe thee to repent.

In ſuche obſcure thinges requireth great ſtudy,
Great cure and compaſſing, longe time and diligence,
And here peraduenture man muſte him nede apply
To call for a maſter experter in ſcience,
Of ſuche ſecret thinges hauing experience,
And in ſuche hye thinges doth profite furthermore,
Experience, and profe of thinges done before,

Proderit in multis ſimul experientia rerum,
Proderit & fide pectus amicitiæ.
Rebus in ambiguis partes ſcrutaberis ambas,
Vt quæcunq; venit res, tibi tuta cadat.
Non ſatis eſt iſtam partem munire, vel illam,
Altera ſi reſtat debilis, atque vacans.

And the faythfull heartes of frendes ſure counſell,
In ſuche doubtfull thinges, if thou to them reſort,
Shall greatly thee profite, and truth vnto thee tell:
But in ſuche thinges doubtfull, it is to man comfort
To ſearche both parties, to reaſon to reſort,
Both wiſely diſcuſſing by ſearch diligent,
That what ſoeuer fall come not vnprouident.

Aſwell as for the good prouide thou for the ill,
Aſwell one as the other may fortune for to fall,
To prouide one partie it is not parfite ſkill,
Thou muſte before daunger imagine daungers all,
And then for them puruay by wit ſubſtanciall,
One partie prouided, an other negligent,
And ſame, this not ſemeth a wiſe man and prudent.

Non benè prouidit, tantùm qui à dente colubri
Cauit: nam pariter cauda cauenda fuit.
Sic age, quòd nunquam dicas non iſta putaram:
Non ſine dedecore fertur id ore viri.
Nec te decipiat, quoſdam quod decipit, illud,
Dum quæcunq; ſua recta & honeſta putant.
Iudicio addicti proprio, fer uiq; ſuorum
Errorum, creduut ſe nihil eſſe ſupra.
Auelli nequeunt vlla ratione, vel arte,
Iudiciumq; omni plus ratione valet.

It is not full inough when ſerpentes men aſſayle,
All onely for their mouthes to make prouiſion,
Man muſt in like beware both of toth and tayle,
For though the toth trencheth the tayle beareth poyſon:
Wherfore ſo behaue thee in euery ſeaſon,
That thou ſay not after, I thought this ſhould not fall,
For without diſworſhip thus ſayth no man at all.

Nor ſuffer not this thing alſo thee to diſceaue,
Which many hath diſceaued debating from honour,
In their owne conceptes while they chiefe pleaſure haue,
Led blindly as beaſtes in bridle of errour,
All thing counting honeſt which is to them pleaſour,
Whoſe luſt is their lawe: from ſuche thou muſt decline,
Leaſt thou them enſuing fall headlong to ruine.

Suche onely enſuing their priuate iudgement,
To their owne errours as vile ſeruauntes ſubiect,
Beleue nought aboue them can be more excellent,
And nought can them alter nor moue to good effect.
No counſell nor reaſon their mindes can correct,
Aboue all good reaſon reigneth their iudgement
And obſtinate purpoſe as aſſes imprudent.

B i As

As fathers haue cuſtome ofte times to commende
The vice of their children product in errour blinde,
Ready in all crimes their faultes to defende,
As Paynters and Grauers or Poets, hauing minde
In paynting or grauing or freſhe meter to finde,
Commende their workes and thinke them pleaſaunt
So ioyeth in folly blinde fooles ignoraunt.

Vt ſoliti patres natorum crimina ſæpè
Laudare, & donis credere digna ſuis:
Vt qui fecit opus, ſculptor, carmenq; poëta,

An ouerſene poet dare great Maro deſpiſe,
His owne arte deliting indited fooliſhely,
The paynter deſpiſeth Apelles in like wiſe,
And Phedias deſpiſeth the grauer ſemblably:
So ſome doting fooles in errour led blindly,
Commende their owne maners and prayſe aboue all thing,
All other mens workes extremely deprauing.

Sæpè is phidiacum ſpernit, & arma virum.
Sic iſti proprios mores venerantur, adornant,
Quæq; alij faciunt, vt viciosa, premunt.

What cauſeth ſuche folly, what moueth this errour?
Forſoth this is chiefly the grounde originall,
In their owne conceyptes moſte reſteth their pleaſour,
And ſaue their owne mindes they loue nothing at all,
Their owne wiſedome count they much clerer then chriſtal,
Aboue precious ſtones, and prayſe it aboue golde,
As able for to teach and gouerne yonge and olde.

Quippe quod à rerum falluntur amore ſuarum,
Nec niſi ſeipſos prorſus amare queunt.
Quicquid habent ipſi, gēmas, aurunq; licentèr:

But other mens reaſon they count as filthy clay,
This namely doth Aſſes ſet in aucthoritie,
From ſuche is all reaſon and truth driuen away,
And prudence ſubdued and brought in captiuitie:
Suche wretches in liuing muche different not be
From vile brutall beaſtes, which liuing in their den
Contemne vertue, maners, and cunning of all men.

Tanquam vile lutum cuncta aliena ferunt.
Is ratio exploſa eſt, atq; omnis quæſtio viri,
Ii minimè diſtant à pecore, atq; feris.

What man of thing common belonging to nature
Deſpiſeth to departe, as reaſon doth require,
Of his proper goodes, howe can a man be ſure
To haue ſome ſmall parcell, if none of nede deſire?
But if like blinde errour do ſet thy minde of fire,
To thine owne opinion to geue to ſore credence,
Yet leaue this, and leane thou to men of more prudence.

Quiſquis naturæ quæ ſunt communia, non vult,
An partem è proprijs prebeat ille bonis?
At ſi te talis caſu ſubrepſerit error,
Vt nimiùm tribuas partibus ipſe tuis,

And in minde indeuor to conſider and ſee,
What wiſe man obſerueth whom vertue doth inflame,
And what man obſerueth of wit and grauitie,
Then thinke it neceſſary for thee to do the ſame:
Thus mayſt thou win wiſedome, laud, honor & good name,
For diuers eyes ſeeth more clerely by day light,
Then an one eyed blinearde darke wandering by night.

Tunc videas, quæcunq; tenent ſanctiq;, boniq;
Atq; ea tu credas eſſe tenenda tibi.
Plus oculi cernunt multi ſub luce ſerena,
Quam videt in tenebris vnus ocellus iners.

Thus firſt in all dedes required is counſell,
But when all thing ſtandeth determined certayne,
Then all faynt delaying thou muſt from thee repell,
And ſone do thy purpoſe and dede with haſt ſodayn,
When counſell is taken delaying is but vayne,
For oft man abideth tyme more conuenient
While chaunces and cauſes fall leſſe expedient.

At cùm conſilio conſtabūt omnia certo,
Tunc age maturè, ſit procul ipſa mora.

For

Sunt multi ſegnes, & lenti pondere facti,
Conſultent quàmuis optima quæq; priùs,
Ii neq; cencendi prudentes, namq; relinquunt
Partem, quæ prima eſt, officijq; caput.
Non aliter virides floreſcunt arbore rami,
Si nequeant proprio tempore poma legit.

Nec ſecus in medijs ſe iactant agmina campis,
Si conferta manus nulla tropæia refert.
Sic etiam cultis mandantur ſemina ſulcis,
Ni ſegetes toſtas falce ſonante metas.
Omnis enim ſua laus virtutis facta requirit,
Nam ſine te prodeſt conſuluiſſe parùm.
Non tamen ille caret virtutis laude perenni
Qui bona conſultat, ſi gerere illa nequit,
Nā prohibet multos morbus, nam ſæpè facultas
Conſilijs rectis non ſinit eſſe locum.
Philoſophi pariter laudem famamq; merentur,
Qui benè ſcribendo ſecula longa monent.

Eſt aliud vitium longum conſumere tempus,
Et nimijs ſtudijs ardua quæq; ſequi.
Difficiles etenim res quædam indaginis altæ,
Quæ tamen haud aliquid vtilitatis habent:

For many be which counſell before with perfite hede,
Prouiding for all chaunces which may by fortune fall,
And when they at ending ſhould come vnto the dede,
Then by ſluggiſhe ſlouth they do nothing at all:
Such count I not prudent, none wiſe ſo will them call,
For that part omit they wherto they ſhould procede,
As chiefe and principall, that is the very dede.

If nought be reduced to purpoſe and effecte,
Without dede concluded what valour hath counſell?
When to faynt cowardiſe wiſe counſell is ſubiecte,
Then feare from effect doth all prudence expell:
What ſhould the gardener with impe or graffing mell,
Or grene bowes burgin with leaues and bloſſome,
If no fruite in ſeaſon ſhall on the trees come?

What ſhould a man of warre or ſubtill captayne
Aſſemble a great army, ſhewing his pompe and glory?
And muſter in the fielde, craking all day in vayne,
Without wiſe intreaty, or fighting for victory?
What ſhould the huſbandeman in lande or territory
Commit ſeede, or labour his fieldes euen and morne,
Except he in ſeaſon may of the ſame reape corne?

All thinges are vſed for profite at the ende,
The fruite and aduauntage is comfort to labour,
And in worke all wiſe men vſe vertue to commende,
Thus counſell without dede is of ſmall valour:
But this notwithſtanding he deſerueth honour,
Whom vertue by counſell to good dede doth inflame,
Although he want power for to perfourme the ſame.

For many haue wiſe counſell, diſcret and prouident,
But their will is letted by faynt infirmitie,
Other ſome haue counſell, and finde impediment
By want of riches and waight of pouertie:
But all ſuche are worthy commended for to be,
For although their power may not their dede fulfill,
Yet ought we them to laude for their good minde & will.

Philoſophers alſo and other of wiſedome,
Which haue by wiſe writing and endles memory
Infourmed and cleared longe time for to come,
And taught vs blinde wretches from troubles tranſitory:
Theſe alſo deſerue not a little laude and glory,
But cleare fame immortall, ſith by their good doctrine
Right many to good order are called from ruine.

¶ The ſecond fault to be excluded from Prudence.

There is yet in prudence another fault and crime,
And that is, when people agaynſt good reaſon
Waſteth and ſpendeth in vayne ſtudy longe time,
Searching thing exceading their dull diſcretion,
For ſome thinges harde be in inquiſition,
Requiring great ſtudy, long time and reſpite,
Yet graunt they no profite, no pleaſure nor delite.

By　　　For

For although they trouble the myndes day and nyght
Of suche as them study, yet this one thing is true,
Their ending is fruitles, they knowen geue no lyght
Their studentes to gyde to maners nor vertue,
Or if they could do profite ill maners to subdue,
Or to purchase vertue, yet lesse is their auayle,
Then they geue in searching of sorowe and trauayle.

Namq; nihil fini prosunt, nec moribus ipsis,
Solicitent animos nocte dieq; licèt.
Aut si vel recto possunt cō-ducere fini,
Hæc plus, quàm finis sola petita iuuant.

And pleasure more they geue in searching them onely,
Then profite or pleasure proceedeth consequent:
What profiteth it man to search busily
The courses of starres hye in the firmament,
What helpeth this study, here is the time mispent,
Unwise man, what wilt thou bestowe thy dayly cure
Superfluously to knowe the secretes of nature?

Quid prodest varios stellarum inquirere cursus?
Quid res & causas noscere inepte petis?

Or causes of thinges aboue reason humayne,
Which are more laborious and hard then profitable:
Wherto doest thou studie to purchase and obtayne
The science of artes or craftes innumerable,
Or to recount the countries and landes variable
Ouer all the worlde, where both the lande and nation
Had their first beginning and situation?

Quid cupis innumeras discendo amplectiër artes?
Et toto veros orbe referre situs?

Wherto dost thou reioyce thy wittes to apply,
To resolue or argue with wordes superflue
The knottes intricate of babling sophistry,
In subtill conclusions the wisest to subdue:
All these if thou wise be are scantly worth a kue.
What profiteth to study in glosing of the lawe?
Sith lawe without good life is scantly worth a strawe.

Quid gaudes nobis cunctos vicisse sophistas?
Aut verbis totum detinuisse forum?

If thou be wise of these nought longeth vnto thee,
That thing which to learne to man is more comely,
Is greatly more easie and of more simplicitie,
That is, well to liue, and to dye rightfully:
These longeth to mankinde, we liue, and we shall dye,
These two well to order to Gods hye pleasour,
And health of our soules, we namely should labour.

Si sapis, istorum nil quicq̄ pertinet ad te,
Simplicibus multò est, quod didicisse decet.
Vt rectè viuas discas, moriareq; rectè,
Hæc duò sunt nostra, viuimus & morimur.

It is a playne study, pleasaunt and profitable,
In both these our studie to exercise and vse,
And light is that learning, iocunde and delectable,
Which signeth to vertue, and vices to refuse:
Wherfore we should chiefly both study, thinke and muse,
What may make vs happy and to good ending bring,
And certaynly this study is but an easy thing.

Est simplex studium, vt recte versemur vtroq;,
Et facile est, quod nos munere vtroq; beet.

Then on this poynt ground thee, hereon prefixe thine heart,
And learne the playne passage and way to this wisedome,
But when thou art entred agayne do not depart,
But kepe it vntill thou to parfite vertue come,
Folowe not the maner of many whose custome
Is all their life dayes continually to spende,
In learning of this way vnto their latter ende:

Ergo priùs discas, quid te præstare beatum
Possit, & id toto pectore fige tuo.
Disce viam pariter, qua per ueniatur ad illud,
Quam simul ingredere, perpetuòq; tene.

But

Nempe viam multi predifcunt tempore toto,
Non tamen amentes ingrediuntur iter.
Quid didiciſſe viam prodeſt, quam pergere nolis ?
Turpior ignaro factus es ipſe ſciens.

But as mindles wretches neuer enter they the ſame,
Uſing barayne labour and fruitles ſore trauayle.
Alas man abuſed howe muche art thou to blame ?
In learning of this way what profite or auayle
Findeſt thou, or pleaſure, but great cauſe to bewayle ?
To learne well, and liue ill, of reaſon thou muſt graunt,
Thou for all thy cunning art worſe then ignoraunt.

Some fooles offending are ſomewhat excuſable,
By reaſon not parfite and ſimple ignoraunce,
But thou hauing ſcience thine errour is dampnable:
What learneſt thou ſcience by longe continuaunce,
Still blindly perſeuering in thy miſgouernaunce ?
Art thou called maſter, goeſt thou ſo long to ſchole,
To be in thy liuing muche lewder then a foole ?

An ne viam monſtres alijs, tu deuius erres :
Et moneas alios, quòd mi nus ipſe facis ?

What profite is it to learne that way ſo buſely,
Wherin thy lewde cuſtome not ſuffereth thee to go ?
Doeſt thou to teach other the path and way playnly,
And thy ſelfe in errour ſtill wandring to and fro ?
Say, is it not a folly and blinde furour alſo,
The fayre way to heauen to men to preach and tell,
Thy ſelfe wandring headlong and wilfully to hell ?

Quàm ſtultum eſt totas noctes vigilare, dieſq;,
Nullius vt fructus ſit pater ipſe labor.
Sumimus incaſſum tempus diſcendo profectò,
Actio ni ſequitur mento recepta priùs.
Actio cùm finis diſcendi debeat eſſe,
Plus pete quàm diſcas, vt ſapienter agas.

What warneſt thou other that thou wilt neuer do,
Alas howe great folly is it to take ſuche payne,
Both night and day watching, from ſtudy not to go,
And at the laſte thy labour be fruitles and barayne ?
Certaynly in learning we ſpende the time in vayne,
Except the dede folowe all perfitely to binde,
Which we at beginning conceyued in our minde.

Sith doing is the fruite and learning but the ſede,
And many ioy the fruite which haue no ſede at all,
And alſo ſith the ende of learning is the dede,
Then ſeke to do wiſely moſte chiefe and principall,
Rather then the ſcience of Artes liberall:
Better an Idiote vntaught and well liuing,
Then a vicious doctour ill manered and cunning.

Iure igitur miles reprehendit philoſophantem,
Gymnaſio clamat dum ni mis ille ſenex.
Inquit enim miles, dic ô venerande magiſter,
Quid ſibi clamores, verbaq; veſtra volunt ?
A mane ad noctem miſcetis iurgia : nullus
Eſt alij concors : hic ait, ille negat.
Reſpondit ſapiens, ô fili quærimus illam
Virtutem : hanc potuit quærere nemo ſatis.

Wherfore with good reaſon and according to right
The Philoſopher olde loude in the ſchole crying,
Was vnder this maner reproued of the knight:
Sayde he, worthy maſter aſſure me of this thing,
What meaneth this clamour, what meaneth this brauling,
What meane all theſe wordes, all this diſcorde & ſtrife,
As betwene an huſbande and a fell frowarde wife ?

Ye braule and ye bable from morning vnto night,
Diſcording, one affirmeth, another doth deny.
The ſage Philoſopher then anſwered to the knight:
O ſonne we indeuer and dayly vs apply,
In ſeking of vertue and trueth thus buſely,
No man hath bene able in times without minde
Inough theſe to ſearch, nor parfitely to finde.

B iy The

The knight in scorne smiled and to the sage thus saide?
Nowe art thou gray hered and tourning to the grounde,
And ready for to dye, and as a man dismayde,
Haste thou not yet vertue with all thy study founde?
What time shalt thou use it to liue as thou art bounde?
What time shall thy studie thee with the same indue,
Sith nowe in latter age thou seekest for vertue?

What thing is thy purpose, what thinkest in thy mind,
In another worlde this vertue for to use?
A strawe for thy study, thy reason is but blinde,
To waste time in wordes, and on no dede to muse.
But agayne to purpose: Therfore reader refuse
Superfluous study and care superfluous,
And tourne thy chiefe study to dedes vertuous.

This learning belonging to getting of vertue
Is not obscure, secret, diffuse nor palliate,
But cleare, playne and open, it selfe ready to shewe
To suche as it searcheth, or will inuestigate.
The tree of this science with braunches deaurate
Extendeth not it selfe in altitude so hye,
But that man may gather the fruite right easily.

¶ The order of thinges requiſite in Prudence.

Furthermore this longeth vnto the man prudent,
To ponder all his dedes and workes in balaunce
Of reason, with due order mete and conuenient:
Endeuer first thy selfe to make chiefe purueaunce
For most weightie thinges and greatest of substaunce,
And then lighter matters of lesse difficultie
Prouide in due order as they are in degree.

It is not a thing lawfull from minde to set aside
Thy deare wife and children, without ayde & comfortles,
And for thy fremde folke and seruauntes to prouide:
And certayne that person well may we call witles,
Which with to muche study fast seking vayne riches,
As a couetous wretche committeth wilfully
His soule, life and body to mortall ieopardie.

Nor man shoulde not commit vnto perdition
His soule, while he seketh with minde voluptuous
To please his frayle body with delectation,
For more then the body the soule is precious:
What thing shoulde man repute so deare or sumptuous,
For loue therof to lose his soule, whose great valour
Surmounteth and passeth all temporall treasour.

What profite is to man the worlde whole to winne,
And to suffer in soule sore deadly detriment,
To hell payne adiudged for vile pleasure of sinne,
What man should be so mad for this short life here present
Eternally to dye and bide endles torment,
For nought but one moment is thy short life vnstable,
If thou haue respect to time interminable.

A soone

Subriſit miles: iam canus, iam moriturus
Es, neq; dum virtus ipſa reperta tibi eſt?
Quando ergo vteris? quando tu præditus illa?
An tibi apud Mancis illius vſus erit?
Diſce igitur quantum poſſis præſtare gerendo,
Et quantum diſcis, perfice, req; gere.
Non latet id, potiùs ſe offert querentibus vltro,
Id poterit facili prendere quiſq; manu.
Prætereà officium prudentis noſcitur illud,
Ordinis vt ſerues inter agenda modum.
Prouideas primùm, quæ ſunt grauiora: ſubinde
Conſtituas digno, quæ leuiora, loco.
Non decet vt ſpretis chara cum coniuge natis,
De pueris cures, mancipijsq; tuis.
Nec licet vt vitam, ſimul aſpernere ſalutem,
Dum nimio ſtudio quæris auarus opes.
Non animam perdas, dum vis te reddere ſaluum
Corpore, plus anima nam precioſa tua eſt.
Quid tanti facias, animam quo perdere ſpernas?
Quæ merces animæ per queat eſſe tuæ?
Quis ſibi præponat momento viuere paruo?
Æternum demens vt velit ille mori?
Nec niſi momentum dici tua vita meretur,
Secula ſi ſpectes, & ſine fine dies,

A soone fading shadowe is this life temporall,
Consumed as a cloude chased before the winde,
But after commeth life or death perpetuall,
After thy deseruing thy merite shalt thou finde,
Wherfore prudence warneth man this to call to minde,
And duely him to guide in order and measure,
Of soule then of body hauing more perfect cure.

Another poynt belonging to vertue of prudence,
Thee straightly commaundeth and chargeth this to do,
Him chiefly to regarde with meekest diligence.
And for him moste to do, whom thou art bound to
And chiefly beholding, reason commaundeth so,
But if thou be gentle and kinde of thy dealing,
Then moste thou thy maker preferre aboue all thing.

It is not sufficient to call vnto thy minde,
To do thy full duetie to euery man on grounde,
And to Christ thy maker for to be founde vnkinde,
To whom thou by reason moste specially art bounde,
For these caduke pleasures not onely should be founde
Prouision in life, but this chargeth wisedome,
To make prouision for life after to come.

What longeth more to man then wise and ware to be,
And to reuolue in minde, or oft before to cast
All thinges for to come, that no perplexitie
Inuolue him in troubles, or his wit ouercast:
We knowe thinges comming by thinges gone and past,
And men vs preceeding abiden haue no care,
But such may we suffer, then ought we to beware.

As other haue dyed, in like maner shall we,
And eyther life or death vs after doth remayne,
To rewarde good liuers with great felicitie,
Or sinners to rewarde with wo and endlesse payne,
This life is transitory, but life comming certayne
Hath none ende nor measure, but is interminable,
Geuing endlesse pleasure, or paynes perdurable.

But this short life present as shadowe fugitiue,
And varying as fanes erect into the winde,
Hath no stable pleasure, ioy nor prerogatiue,
Nor permanent sorowe, but soone passing mankinde,
Here may man (of trespasse) both grace and mercy finde,
And of sinne remission, if he be penitent,
But after is nought els but rightwise iudgement.

Here is it much better, more light and tollerable,
For short time to suffer light labour of penaunce,
Then after to bide payne of fyre interminable,
And torment eternall for our misgouernaunce,
A light wilfull burden is no payne, but pleasaunce,
Where a weyghty burthen to mans minde contrary,
Is grieuous, sad, heuy, and tedious to cary.

Here

Fac, cui plus debes, cures plus reddere semper,
Ante tamen gratus omnia pone deum.
Non, licèt officij memor vt videaris ab omni,
Immemor in Christum sis tamen ipse tuum.
Non solùm aspicias præsentis gaudia vitæ,
Sed videas, qualis vita futura tibi est.
Quid magis est hominis, quā voluere mente futura,
Ne quid contingat, quod grauitate premat?
At ventura quidem mors est, atq; altera vita,
Quæ premet, aut nobis præmia grata dabit:
Quæ veniet nullas habitura est tempore metas,
Sic mala perpetua, vel dabit illa bona.
Ast velut hæc vmbræ, celeriq; similima vento est.
Sic bona siuè mala dat, peritura breui.
Hic locus est venie tantum dum vescimur aura,
Ius summum nobis altera vita feret.
Est satius placidos ad tempus ferre labores,
Supplicia æternis quàm tollerare rogis.
Molle iugum collo est, si quod suscipimus vltro,
Inuiti grauius sed patiemur onus.

Here Chriſt is a leche meeke and beneuolent,
Ready for to comfort all ſucbe as them amende,
Here is he Phiſitian to ſicke and pacient,
Ready ſalue of grace and mercy for to ſende,
But in another world when this life ſhall haue ende,
As a rightwiſe Judge he ſhall to man appere
Of ſentence inflexible and reuerende of chere.

Hic medicus Chriſtus medicatur triſtibus ægris :
Illic vt Iudex fronte ferendus erit.

Terrible to ſinners, and dreadfull of ſentence,
To rightwiſe men ioyfull, all daunger ſet aſide :
Wherfore man aduertiſe, this counſelleth prudence,
For this day moſte dreadfull diſcretly to prouide,
Then of thy diſorder nought can thou cloſe nor hide,
But thy ſelfe, heauen, earth, and hell ſhall thee accuſe,
Wherfore on this countes man ſpecially ſhould muſe.

Count thou nothing caduke, vayne, frayle and temporall,
To be great in valour, or lifting man to glory,
But ſeeke that thing namely moſte chiefe and principall,
Which dureth eternall, not vayne nor tranſitory,
And prudence thee chargeth to haue in thy memory,
On tranſitory treaſure not much to ſet thy minde,
Which thou without profite at laſt ſhall leue behinde.

Non tu magna putes, quæcunq; caduca videbis.
Id pete quod durat, perpetuumq; manet.
Nō etiam ſerues quæ ſunt tibi mox peritura,

Vſe temporall treaſure while thou art liuing here,
In charitable deedes on poore people that fayle,
Leaſt after thy parting when thou art layde on bere,
Thy good ſuperfluous may litle thee auayle,
Prouide for harde chaunces which after may aſſayle,
And make ſure prouiſion in moſte pleaſure and reſt,
For after fayre ſeaſon oft falleth ſore tempeſt.

Ne tibi non profint, ſi qua ſuperfuerint.

Looke alway that thou liue conſtant and rightwiſely,
Chaunge not thy liuing from vertue to offence,
All if thou be tangled with wretched company,
But dreſſe thee to ſuffer all payne with pacience :
For time forbeare fooles, this councelleth prudence,
When obſtinate wretches by doctrine will not amende,
Againſt them is foly with wordes to contende.

Fac iuſtè ſemper viuas, & iunctus iniquis,
Non te commutes, quin magis aptus eris.

But euermore beware, and ſee thou namely feare,
That their corrupt maners not alter thy liuing,
Diſpoſe thee them rather to ſuffer and forbeare,
And part to conforme thee as aſketh their dealing,
As nowe full of ſadnes, nowe mery commoning,
Varying thy maners to place, perſon and time,
But alway concluding on vertue and not crime.

Tunc verò aptus eris, cùm iuſtum tendis ad illud
Semper, & ad tempus ſcis variare vias.

Thou ſeeſt diuers wayes oft leading to one place,
Thone ſomething open, thother cloſe and ſhit,
The hande is extended ſometime vnder like caſe,
And ſometime together agayne cloſed is it,
But one maner of hande ſtill it remayneth yet,
And many other thinges oft vary of figure,
Not chaunging in matter, in ſubſtaunce nor nature.

Sæpè via eſt duplex, quæ ad metas ducit eaſdem,
Altera nunc clauſa eſt, altera aperta patet.
Vt manus in palmam modò ſe diſtendit, & aptat
In pugnum rurſus, & tamen vna manet.

Right

Sic prudens ſemper iuſtus permanſerit idem,
Sed ſumet vultus, quos monet ipſa dies.
Non leuis vt ventus, ſed pro re mobilis adſis,

Right vnder like maner vſeth the prudent man,
Perſeuer in his goodnes, right and ſimplicitie,
But as time requireth his cheere vary he can,
In fayre moderate wiſe to mirth and grauitie,
A wiſe man not ſeemeth light as the winde to be,
Nowe in and nowe out, incertayne|and vnſtable,
But as the caſe requireth at certayne time mouable.

Conſtans, non durus, pro poſitiq; tenax.
Nec citò credideris, fuerint quæcunq; relata,
Diſcutias omne, quod ſecus eſſe poteſt.

Be conſtant and ſtable, not harde and obſtinate,
No wiſe man him ſheweth ſelfwilled intreatable,
Nor in his opinion all ſeaſon indurate,
A man of ſuch maners vneth is tollerable,
Thinke not that all tales are iuſt and veritable,
But wiſely diſcuſſe thou ſuche thinges as may vary,
And from the firſt report proue afterwarde contrary.

Fallitur & fallit, faciles qui commodat aures,
Eſſe à prudente debet vtrumq; procul.

Oft is he diſceyued, and oft diſceyueth he,
Which to lying tales to light is of credence,
The wiſe man not ſeemeth a diſceyuer to be,
And to be diſceyued is ſigne of negligence,
Excluded ſhould be both from man of clere prudence:
O howe many princes haue fallen to ruine,
Which would to vayne tales to light eares incline.

Sæpè fuit verum, quod res conficta videtur,
Viſaq; res vera, ficta reperta fuit.

Oft thing ſeemed fayned hath bene certayne and true,
And thing true and certayne ſeemed vntrue and fayned,
Whoſe colour hath cauſed right many ſore to rue,
For their honour waſted, their name and fame diſtayned,
Let ſuche haſty credence therefore be refrayned,
And or thou geue credence, all thing wiſely diſcuſſe,
Prudence for thy profite thee ſtrayghtly chargeth thus.

Delituit verū quoties ſub imagine falſi,
Et falſum viri imagine delituit.
Non proprios vultus ſemper mendacia geſtant,
Sæpè & ſimplicitas creditur eſſe dolus.

O howe oft hath hid truth and ſimple veritie
Lurked vnder ymage of falſhood nubilate,
And howe oft hath falſhood ſeeming ſimplicitie
Lurked vnder ymage of truth ſo palliate,
Whereby ſimplicitie oft time is violate,
Oft lyes are cloaked, appering truth ſomewhile,
And oft ſimplicitie beleued fraude and gile.

Vtq; aſſentator frontem ſibi ſumit amici,
Sic qui recta monet, ſæpiùs hoſtis habet.

As fayning flatterer preſenteth outwardly
In worde and in viſage a frendes countenaunce,
So ſometime a true frende ſeemeth an enemy,
While he ſharply blameth thee for miſgouernaunce,
Yet would he by councell to honour thee aduaunce,
Be circumſpect and ware, for much better it is,
To bide a frendes anger then a foes kiſſe.

Non tibi de dubiis ſententia certa feratur,
Sed ſuſpenſa quidem reddere verba potes.

In hid thinges doubtfull geue not ſodayne ſentence,
And certayne iudgement in thinges incertayne,
To callers importune, of wordes be ſuſpence,
Redoubling delayes till truth be tryed playne,
Better ſo, then iudge, and then reuoke agayne,
In ſentence remiſſe is leſſer iniury,
Then in headling ſentence pronounced haſtely,

When

When thou ſhalt ought do of vnexpert or newe,
Firſt ponder in thy minde reuoluing buſyly,
What maner and howe great thing may therof enſue,
Attempt nothing weighty in haſte nor ſodaynly,
If thinges may bide, tary, begin thou not raſhly,
For enterpriſes raſhe, haſtie and repentine,
Are chiefe thinges bringing great workes to ruine.

Therfore in all doubtes vſe moderate delay,
And that is to be done beſt is a while refrayne,
Inquiring and ſearching with wiſedome day by day,
Till by continuaunce at laſt thou be certayne,
And thing not well begon leaue off lightly agayne,
For better is be counted ſomewhat preſumptuous,
Then negligent, obſtinate, wilfull iniurious.

Be not to ſuſpicious in all thing miſdeming,
And if this fonde errour within thine heart ariſe,
Conſtrayne it for to ceaſſe for to miſdeeme all thing,
Thou cauſeſt the faultleſſe oft fraudes to deuiſe,
And after thy ſore damage alſo thee to deſpiſe:
Thus flee thou ſuſpection, yet guide thee by wiſedome
To beware and puruay all thinges for to come.

Vſe in thy commoning other men to tell
What thinges be rightwiſe, what way is moſte laudable,
Them warning and mouing to good by thy councell,
Or to thine owne perſon ſee thou be profitable,
Seeking the way of truth as much as thou art able,
Which often time is hid, and not light to diſcerne,
Thus alway employ thee to teache or els to learne.

To rude and vnlearned endeuour thee to ſhewe
With all maner mekenes loue and benignitie,
Suche thinges moſte honeſt as they before not knewe,
Commaund to the good maners ſuche as belonge to thee,
Committed to thy cure, but if thou liſt to be
A conforter to mourners and wretches miſerable,
It is a great vertue and labour commendable.

Commende thou in meaſure him whom thou doeſt beleue
Worthy to be prayſed, and of liuing laudable,
But much more in meaſure, and ſcarſly do repreue
Him whom thou reputeſt by miſliuing culpable,
Who laudeth ouer much though man be commendable,
He ſeemeth a flatterer, mayntayner of errour,
And to ſore a blamer is like a detractour.

Preferre thou veritie and truth before thy frende,
Set more by ſupporting of truth then amitie,
Keepe truth inuiolate as well in deede as minde,
Thy dere frende forſake thou rather then veritie,
Diſcuſſe or thou promiſe, if thou mayſt able be
To perfourme thy promiſe, when once made is it,
Endeuour to fulfill more then thou did promit.

Cùm quicquam facies, imprimis mente voluta,
Quantum eſt, & quale, quod queat inde ſequi.
Nil tibi ſit ſubitum, nil aggrediare repentè,
Si res eſt durans, eſt patienſq; moræ.
Quod dubitas, differ, melius ſuſpende parumper
Quod geritur, donec tempore certus eris.
Præterea quicquid noſcis non iure fuiſſe
Inceptum, debes deſeruiſſe citò.
Si tibi ſuſpicia fuerit ſub pectore nata,
Illa quidem ceſſet, ſed tamen omne caue.
In ſermone tuo, vel quæ ſunt recta mouebis,
Aut rectum quæres, quod latuiſſe ſolet.
Ignotū rudibus mitis monſtrabis honeſtum,
Præcipies illis, quos tua cura regit.
At ſi ſolatus fueris ſua damna dolentes,
Non tibi virtutis pars mediocris erit.
Laudabis parcè, quem curas iure probari,
Parciùs & damnes quem neq; iure probes.
Qui nimium laudat, blandiri nempe videtur,
Qui nimium damnat, credita lingua mala eſt.
Quod verū eſt, charo præferri debet amico,
Sit veri ſpecies inuiolata tibi.
Diſcute quid poſſis, cùm vis promittere quicquam,
Poſtquam promiſſum eſt, pleniùs ipſe dabis.

Take

Preteritum ſpecta tempus, prænoſce futurum,
Vt prudens peragas, non ſine laude quod eſt.
Commoda præuideas, ſimul & quæ damna ſequantur,
Vt leuius quicquid venerit inde feras.
Non tu ſemper opus facies, ſed certa laboris
Sit requies, animi pars erit illa tui.
Non tamen in requie ludat tua dextra fritillo:
Sed ſtudij cures te ſaciare cibis.
Segniciem fugias, quando tu cunq; quieſcis,
Verſa aliquod mente tunc pictatis opus.
Aut animo tractes, quæcunq; negotia reſtant,
Plus etenim ſemper mens requiëta videt.
Accelerat tardum, perplexum digerit omne,
Et durum mollit, aſpera plana facit.
Nunquam prudentis mentem decet eſſe ſolutam,
A geſtis quamuis dextera feſſa vacet.
Quid peccent alij, non ſit tibi maxima cura
Diſcere, quid preces, ſit tibi cura magis.
Diſcere ſemper ama, dimittas quærere quis ſit,
A quo perdiſcas, ſit didiciſſe ſatis.
Conſilium alterius de rebus concipe geſtis,
Ex minimis etenim noſcere magna potes.

Take heede to time paſſed, conſider time to come,
That thou mayſt well order thing preſent as is beſt,
To thy laude and honour, according to wiſedome,
With due aduiſement conſider in thy breſt,
That all thy buſyneſſes conclude on one thing honeſt,
And what hurt may folowe, or thinges profitable,
So what euer folowe ſhall be more tollerable.

Be not alway buſy in workes corporall,
But ſometime releaſe thee of worldly buſynes,
Then occupy thy minde muſing on thing morall:
While thy body reſteth and is at quietnes,
Some paſtime of body is worſe then ydlenes,
As tables continuall, the cardes and the diſe,
But leaue theſe, and ſtudy frequent and exerciſe.

While the body pauſeth in ſtudy and paſtime,
Conuenient for mindes as very ghoſtly foode,
From minde is expulſed blinde motion to crime,
While the minde is muſing on thing honeſt and good,
Beware ſlouth, though labour hath ſore chaſed thy bloud,
Though thou reſort to reſt, beware of ydlenes,
In minde alway muſe thou on goodly buſynes.

Or caſt in remembraunce what labour doth remayne,
What buſynes reſteth or remayneth behinde,
For as mans ſhadowe ſheweth more clere and playne,
In ſtreames not troubled by mud, grauell or winde,
So moſte clere perceyueth a cawme and quiet minde,
It haſteth a dullarde, him mouing to deſyre
To do ſome labour, which vertue doth require.

A quiet minde ſeeth all dull perplexitie,
Determining doubtes by wit and reaſon clere,
To light worke it turneth all harde difficultie,
And maketh harde labours pleaſaunt and playne appere,
Mollifying hardnes, lightning the minde and chere:
And briefly, who thinketh all troubles to oppreſſe,
Let him his minde reduce to reſt and quietneſſe.

At no time it ſeemeth the minde of man prudent
Unoccupyed to be, ſolute in ydlenes,
Nor from meditation remiſſe or negligent,
Though handes be vacant from worldly buſynes,
Let others offence not muche thy minde oppreſſe,
And greatly regarde not anothers negligence,
But ponder and repent thine owne fault and defence.

Loue thou alway to learne, and ponder thou nothing,
Of what man thou learneſt do not the perſon ſpare,
Demaund not his maners, ſo thou mayſt haue cunning,
Enſue his doctrine, where ought doth ſwarue beware:
Of other mens workes to take councell haue care,
And by their miſfortune take wiſedome and doctrine,
By ſmall thing knowen great doth eſcape ruine.

Learne

Learne by small thinges greater to prouide,
For often by the small the greater shalt thou knowe,
But if thou list intende youth prudently to gide,
Consider first in age howe nature doth vp growe,
For after though maners oft alter, ebbe and flowe,
Oft ende and beginning accordeth without fayle,
None maketh twohande swoorde of plyant cowes tayle.

Ætas prima monet, qualis sit quisq; futurus,
Et reliquam vitam iudicat vna dies.

To make a streyght Iauelin of a crabbed tree,
Theron must great labour trauayle and arte be layde,
Soone crooketh the same tree that good camoke wilbe,
As a common prouerbe in youth I heard this sayde,
Wherfore ought our iuuent be prudently conuayde,
With sharpe bit of reason refrayned from wilde rage,
For sooner breake then bowe great trees of longe age.

When custome and vse is tourned to nature,
And when yonge mindes longe time rooted in vice,
It is no small labour to leaue I thee insure,
Wherfore begin timely vertue to exercise,
And so still perseuer excluding all malice,
And to soueraygne good and life perfect contende,
Remember that all thinges are prayſed at good ende.

Regarde not the doer nor authour of the deede,
To say or do like him for his authoritie,
But to the thing it selfe with good reason geue heede,
If it be laudable and sounde to honestie,
Then folowe thou the same, or els see thou it flee,
Better sue a begger in good thing laudable,
Then Baron or Burgesse in thinges reprouable.

Non dicti, aut facti quisquam te mouerit auctor :
Sed tantùm motus sis ratione rei.

All if thou please many, though many thee commende,
Stande in thine owne concepte therfore nothing the more,
But what men thou pleasest aduert and well intende,
If they be laudable then mayest thou ioy therefore,
That good men count thee good be they riche or poore,
If ill men commende thee it is nothing laudable,
But euident token thou art to them semblable.

Nec tibi plus placeas, quia multis fortè placebis,
Id specta potiùs, qualibus ipse places.

Of ill men it is prayse dispraysed for to be,
For playne it appereth by their malice and yre,
Their life and thy liuing in one doth not agree,
But are playne repugnaunt as water against fire,
Require thou that cunning, and that knowledge desire,
Which is not denyed to knowledge of mankinde,
And learne that is lawfull and profite for mankinde.

Illud fac quæras, quod nō reperire negatum est,
Et tenta vt discas, quod modò scire licet.

Nor couet nought in minde in wishing secretly,
But that thou with reason might openly descyre,
It is thing dishonest and foolishe certainly,
Thinges impossible to couet or require:
And then if they come not to bren in wrath and yre,
Of thinges ouer hye see thou alway beware,
Where vnstable standing oft troubleth with great care.

Illa etiam exoptes, que coràm optare licebit,
Turpe est, quòd nequeas concupiisse palàm.
Alta nimis caueas, vbi sit te stante tremendum,
Aut si descendas, multa timenda putes.

The

The toppes of mountaynes with lightning are brent
More ofte then lowe valleys, ſmall ſtremes are moſt pure:
So hyeſt degrees haue troubles and torment,
And mindes vnquiet, vexed with diuers cure,
Where ſimple pouertie is glad, quiet and ſure:
Then couet not to hye, and to minde ſee thou call,
Muche is to be feared if thou by fortune fall.

He ſlepeth moſt ſurely which is neareſt the grounde,
But namely in tempeſt when ſtormy windes blowe,
The formoſt in battayle is nereſt deadly wounde,
The grounde is in quiet while ſeas ebbe and flowe,
Some troubled with tempeſt, with waues hye and lowe:
But playnly for to ſpeake, who would aſcende to hye,
Is wery of welfare, and ſeketh miſery.

Who wadeth to power, or climeth to honour,
He climeth to daunger, as blinde, led by a line
Of errour, vnto thought, dread, enuy and dolour,
Hauing for one pleaſure diſpleaſures eight or nine:
Honour is a caſtle ſtill manaſing ruine,
With ſmoke, ſound and perill, hauing more greuous fall,
Then a ſimple lodge, or cottage paſtorall.

Illuc intendas neruos cunctosq; labores,
Quo ſi peruenias, ſit tibi parta quies.
Sunt quædam, meritò quæ perquiſiſſe probêre:
Sed cùm ſat fuerit, eſt retinenda manus.
Cùm tibi pro vita fuerit quæſita facultas,
Id quæras, pro quo vita tributa tibi eſt.

Wherfore on ſuffiſaunce ſet thy pleaſour and ioy,
And couet not to climbe, ſith lowe rowmes are beſt,
But all thy chiefe ſtudie, labour and thought employ,
To come to ſuche rowme where thou maieſt finde ſure reſt,
Some rowmes to purchaſe may be counted honeſt:
For honour is duetie of wiſe men and prudent,
But meaſure is meane, which ought thee to content.

When thou haſt ſuffiſaunce ceaſſe and withdraw thy hand,
A man may ouerlode a mightie ſtrong camell,
That vnder ſuche burden he ſhall not go nor ſtande,
Wherfore in this matter do thou by my counſell,
When thou haſt ſure ſubſtaunce, for life prouide well,
By prudence, in meaſure, and nothing exceſſiue,
Then ſeke that for whoſe ſake God gaue to thee life.

Non opibus mutis fueris famulatus auarus,
Sed vitæ famulas ſemper habebis opes.

God gaue thee not thy life to gather vayne riches,
To winne nor yet to waſte this treaſure tranſitory,
But to purchaſe vertue, fayre maners and goodnes,
And by ſuche merite to come to ioy and glory:
Then ſerue not dome riches which blindeth the memory,
By couetiſe to riches ſee thou not ſubiect be,
But vſe it in thy life as ſubiect vnto thee.

Quicquid non faceres, ſi præſens arbiter eſſet,
Non magis id facias, hoc quia teſte cares.

Liue thou vpon hill as thou would liue in hall,
What thou wouldeſt not do in open company,
That do thou not alone, note that God ſeeth all,
He ſitteth and ſeeth when that thou art ſolitary:
Wherfore in all places flee euery villany,
Of dedes, of wordes, of ſmall thoughtes be pure,
Till laudable cuſtome be turned to nature.

C i When

When fortune ſhall flatter with paynted countenaunce,
And ſhewe thee ſmiling chere by faynt proſperitie,
Then ſpecially beware, make ſureſt purueaunce,
For next in courſe commeth care and aduerſitie,
Note fortune is volage hauing no certentie,
Men wiſe count lowe fortune more ſure and tollerable,
Then proſperous fortune vnſure and variable.

Cùm tibi redibit vultu fortuna ſecundo,
Vtere concilijs tunc magis atq; magis.

As after harde fortune ſuccedeth eaſe agayne,
After paynes pleaſure, who can the ſame abide,
So after great pleaſour ſuccedeth woo and payne:
As on a ſlipper grounde oft man doth fall or ſlide,
So proſperous fortune is very harde to gide:
Seldome where is wealth can vertue long endure,
When man is fortunate ofte loſeth he meaſure.

Nam velut in lubrico nequeunt conſiſtere plantæ,
Sic ſolet & fœlix perdere ſæpè modum.

As a ſhippe is toſſed and driuen in tempeſt
Out of courſe and compace, from place wher it ſhould be,
So toſſed is reaſon from righteous courſe and reſt,
By wealth in aboundaunce and great proſperitie:
Therfore in caulme ſeaſon and ſure tranquilitie,
Appoynt thee for tempeſt, nor wander not at will,
But draw thee to ſuch port where windes are moſt ſtill.

Nec magis a falſis nauis gemit acta procellis,
Quàm ratio in multa proſperitate gemat.
Propterea placidè dum ſpirant flatibus auræ,

Ofte vnder caulme ſeas are perils many one,
As ſwalons, quickſandes, and fordes perillous,
Hid bankes of grauell and great rockes of ſtone:
So lurketh great daungers in fortune proſperous,
Ofte fall ſodeyne ſtormes and tempeſt teoperdous,
While vnder full ſayle in caulme winde and pleaſaunt,
The ſhippe ſurely fleteth, no daunger attendaunt.

Non quocunq; lubet, ſed loca tuta pete.
Sæpe mari placido ſcopuli latuëre ſub vnda,
Sæpeq; per ſcopulos læſa carina fuit.

As the ſhippe is bruſed by courſe improuident,
By ſuche ſecret daungers in moſte tranquilitie,
So wealth ofte man cauſeth to wander negligent,
Forſeing no perils nor none aduerſitie:
So great is the blindnes of vayne proſperitie,
Wherfore man aduiſe thee with wit ſubſtanciall,
In wealth to prouide thee for perill that may fall.

Æquore tranquillo dum currunt carbaſa plena,
Improuiſa venit ſæpè procella furens.

One threatned (as is ſaide) halfe armed is and ſure,
And may make prouiſion his enemie to defie
He will not diſceaue thee which is of that nature
With harde craking wordes to threaten openly,
But rather he warneth thee to beware therby:
Fayre wordes vs diſceaue with ſmiling countenaunce,
Suche ſeke after ſeaſon and time of vengeaunce.

Fallere te nullus vult, qui tibi dura minatur,
Sed magis vt caueas, turbidus ille monet.
Fallimur a placidis verbis, vultuq; ſereno,

A counterfayted frende with paynted ſpech ornate,
By falſe fayned fauour diſceyueth worſt of all,
As man taketh poyſon with meates delicate,
And with drinke delicious ſome venim and mortall:
Right ſo fortune ſmiling diſceaueth vnder pall,
And many one ſhe greueth in moſte proſperitie,
In whom ſhe had might in harde aduerſitie.

Cum ſapido capimus ſæpè venena cibo.
Sic ſolet arridens multis fortuna nocere,
In quos turbata non fuit illa potens.

Seke

Seke after company as muche as thou art able
After thy behauour, thy maners and degree,
Ofte study and desire vnto thy selfe semblable,
If thou suche frequent thou haste tranquilitie:
But for lacke of knowledge if thee fortune to be
In compauy of suche as are to thee contrary,
By malice or enuy, yet do not shortly vary.

Perseuer and assay by long continuaunce,
If thou mayst by doctrine reduce them from malice,
From bestiall excesse and wilfull ignoraunce,
To vertue and learning from disorder and vice:
But after longe labours if suche thee despise,
And if for thy doctrine displeasour thou dost win,
Then flee and forsake them inuolued in their sinne,

And rest not till thou finde a place where as is rest,
For where enuy reigneth is no tranquilitie,
By many ignoraunt one learned is opprest:
Proude and blinde ambition gaping for dignitie,
Suspecteth a louer of wilfull pouertie,
And idlenes, contemneth study and diligence,
For like vnto like will, or ought so by prudence.

What should a hardie knight be felowe to a knaue,
Or with a trifling tinkarde a clarke companion?
A mason with masons moste sure pleasour shall haue,
A paynter with paynters is best comparison:
And of other craftes in like condition,
A Diamant in donge is not fayre to beholde,
It loseth the beautie except it be in golde.

Vir patuit prudens, sed iam nunc munera dicam
Iustitiæ, per quam nectitur orbis amor.

Therfore nowe concluding, such man as thou wilt be,
Endeuer thou thy selfe with all thy diligence
With suche to resort, to suche drawe thou thee,
Then shall thine exercise haue laude and reuerence.
Thus haue we described the parson of prudence,
Nowe write we of Iustice and hir giftes pleasaunt,
By whom the worlde in loue is ioyned constant.

☞ Thus endeth the description of the first Cardinall vertue called Prudence. And here foloweth the second Cardinall vertue named Iustice.

De Iustitia.

Iustitia est quædam naturæ sanctio, multis
Quæ iubet, vt prosis, auxiliumq; feras.
Inter mortales sic mutua vincula nectit,

Of Iustice.

IUstice is a certayne decree or ordinaunce
Righteous and holy, belonging to nature,
Commaunding man to loue, to profite or aduaunce,
To helpe and succour eche humayne creature:
This iustice conioyneth bondes of loue so sure
Betwene all men mortall, that it onely certayne
Doth preserue in order or kepe linage humayne.

C y Demaund

Demaunde not if that be thing of vtilitie
Which iustice commaundeth, for certes without fable,
Nothing it commaundeth but right and equitie,
What euer it doth charge is alway profitable:
The principall partes of Iustice moste laudable,
Is for to geue honour and laude, as is due,
Aboue other thinges vnto our Lorde Iesu.

Vtile non quaeras, an sit, quod iusserit illa,
Nam quicquid iubeat, vtile semper erit.
Iustitiae primae partes sunt reddere honorem
Christo, qui nobis omnia, seq; dedit.

Whiche of his great mercy meke and beneuolent,
Hath geuen vs him selfe to be our sauiour,
And all other thinges for vs conuenient,
Wherfore we are bound of right him to honour
Without comparison before all vayne treasour:
And who that parfitely fulfilleth not the same,
Of a righteous person deserueth not the name.

What man will enioy name of a righteous man,
Muste first loue and honour deuout and constantly,
Our Sauiour (as is saide) as muche as euer he can,
And so muste he loue God with spirite feruently,
That he of Gods loue agayne may be worthy,
And dignely deserue by fauour to purchase
Of our Lorde and maker his mercy and his grace.

Ergo si quis erit gaudens cognomine iusti,
Ille deum imprimis religiosus amet.
Sic amet ille deum, quòd contrà dignus amari,
Quòd sibi sit meritò gratia parte dei.

Thus shall our loue and seruice be to God acceptable,
If we to no person do wrong nor iniury,
But be to all people iuste, meke and profitable,
For so God to man is of his infinite mercy,
Which the sonnes brightnes to no man doth deny,
But suffreth it to shine both on good men and ill,
Not yelding misdoers after their frowarde will.

Esse Deo gratus poterit, quicunq; nocere
Vult nulli, & cunctis vtilia esse cupit.
Sic Deus est homini, qui nulli lumina solis
Denegat in terris, sit licèt vsq; malus.

The duetie of one righteous that man doth not fulfill
Which is to no person helping nor profitable,
Though he do to no man hurt, neither good nor ill,
For vertue requireth some worke or dede laudable,
It is not contented man not to be culpable,
Of man is required and asked of vertue
Both to do good dedes and all vices to eschewe.

Non plenè officium iusti compleuerit ille,
Qui nulli prodest, qui neq; prorsus obest.
Quippe requirit opus q sit laudabile, virtus,
Non habet illa satis abstinuisse malis.

We be not borne onely for our priuate profite,
But eche man is bounde another for to succour,
For as prudent Plato playne doth recorde and write,
One man for another is borne, euery houre
And time to be ready, refusing no labour
To comfort, to counsell and succour one another,
Both true, glad and ready as brother vnto brother.

Non sumus ad nostra ipsi tantùm commoda nati,
Ferre illijs gratam quisq; tenetur opem.
Nati homines hominum, causa sunt (teste Platone)
Vt sese faciles vltrò citròq; iuuent.

Unreasonable beastes ofte times do this same,
Then muche more should man to man be profitable,
Or els if he be not he greatly is to blame:
That is a foule vilayne and chorle abhominable
Which to his owne person is onely charitable,
And on his onely profite doth onely muse and thinke,
Caring for none other whether they flete or sinke.

But

Nec ratio en ſimplex, aut omnibus vna iuuandi,
Auxilij cuiq; propria cauſa data eſt.
Si nequeas opibus quenquam rebusq; iuuare,
Aſt opera ſaltem, conſilioq; iuues.

But one maner reaſon, nor yet one maner way
To helpe one another, is not common to all,
Eche man hath his maner and power to puruay,
And helpe other nedy by comfort fraternall,
Some man hath great riches, he may be liberall,
The ſtrong man hath power weake wretches to defende,
The wiſe man hath counſell that ſhould he wiſely ſpende.

In redreſſing errours, informing ignoraunt,
And opening the paſſage to vertue and goodnes,
If thou canſt not ſuccour with wit nor might puiſant,
At leaſt way be ready to comfort with richeſſe,
Or if thou want riches, yet mayſt thou neuertheleſſe
Comfort the poore carefull with counſell or labour,
By one meane or other ſo mayſt thou geue ſuccour.

Quin etiam poteris fortis prohibere nocentes,
Ne lædant grauiùs viq; dolisq; bonos.

Or if thou fayle counſell, or haue no good to ſpende,
At leaſt thou haſt corage, audacitie and might,
From tyrauntes extortion good people to defende,
And to beſtowe thy bloud in mayntenannce of right:
This poynt moſte concerneth the perſon of a knight,
For right, fayth and iuſtice, fatherles and widowes good,
For maydes, king and countrie, boldly to ſpende his blud.

To dye in ſuche quarell is honour, fame and glory,
Suche death is immortall and entring into life,
To him and his linage perpetuall memory.
Should a valiaunt knight for dread of ſpeare or knife,
Loſe ſo great triumph, fame and prerogatiſe:
Who dare not for iuſtice, poore, fame and glory fight,
Ought certes be counted a cowarde and no knight.

Nec minùs hortando, ſolando, tumq; monendo,
Iurgando & multos ipſe iuuare potes.

Beſide all theſe poyntes yet wayes be there mo,
To ſuccour and to helpe the ſicke, ſory and poore,
As the carefull comforting, them eaſing of their wo,
And when hurt appeareth warning a man before,
And ſome for their vices blaming with wordes ſore,
And ſome fayre exhorting: thus none is excuſable,
Who none of all theſe hath is wretched and miſerable.

Sed gradus officijs dandis ſeruandus, & ordo eſt:
Ordine nam cūcta ſplendidiora nitent.
Quippe deum primum debes perſoluere cultum,
Ponè deum poſcit patria prima locum.

But in doing dueties or being profitable,
Moſte chiefly beholde due order and degree,
For order obſerued all thing is more laudable,
More comely and pleaſaunt then they ſhould els be:
Firſt do thou thy duetie to God omnipotent,
Next God to thy countrey be true and diligent,

To counſell, to ſuccour, and the ſame to defende:
So doing thou helpeſt thy ſelfe, yea and all thine,
For thy lande and countrey all theſe doth comprehende,
And all theſe doth periſhe if it go to ruine,
Then next helpe thy children and other of thy line,
But namely thy parentes moſte leſe and deare to thee,
Then kinred and louers eche after their degree.

Hinc natos charoſq; tuos tueare parentes,

C iy And

And when thou hast proued a frende faythfull and stable,
Which harde is to be founde, yet suche one if thou finde,
Also be thou faythfull, sure, and not variable,
To him, as to thyne parte and keper of thy minde:
Nought may be compared to a frende louing and kinde.
Thy chiefe frende is Jesu which put for thee his life,
So would not thy father, sonne, daughter nor thy wife.

Despise not suche frendes, but haue thou moste pitie
Of sicke and aged, or oppressed with nede
And pouertie, sith suche haue moste necessitie,
Therefore thou should namely them comfort, cloth & fede:
Thou must among these consider and take hede
If any, sometime flowing in wealth and honest life,
Be fall to pouertie, liuing in care pensife.

With thine owne eyes beholde suche pitie,
And in thy proper person them comfort, and restore
To their olde estate as muche as is in thee:
Suche as in time paste haue holpen thee before,
Restore thou them agayne, not lesse, but rather more,
For their one good dede with two them recompence,
This longeth to largesse and hye magnificence.

Hesiodus the Greke gaue this commaundement,
If thou wilt be counted gentle and liberall,
Folowe fulsome fieldes habundaunt of frument,
Or a soyle well bearing, fruitfull and fayre withall,
Which alway is gentle in maner prodigall:
For one little measure of sede or els twayne,
To their lordes rendring a score doubled agayne.

Yet resteth one errour which must be noted here,
Wherof thou muste beware if thou wilt be commendable,
Uncouer not the Church, therwith to mende the quere:
Spoyle not a multitude of people miserable,
To one or two persons for to be profitable,
No vertue is lauded which grounded is on vice,
Of a thing stolne accepteth our Lorde no sacrifice.

Prouide thou in like wise, that while thou dost intende
Ouer gentle, liberall, benigne, curteous and free
To many men to be, and all thy good thus spende,
Least thy selfe begge of other by harde necessitie:
For often in the worlde this thing proued we see,
That when the prodigall and waster hath all spent,
He beggeth or stealeth by wayes fraudulent.

Or if he shame to begge, or feare to robbe or steale,
Then turneth he to fraude and crafty cheuesaunce,
Of all men borowing on suertie, othe or seale,
At last him selfe with other bringing to vtteraunce.
Geue thee not to rapine thine honour to aduaunce:
Thou should not violate Justice in any thing,
Though thou knewe therby for to be made a king.

It is

Pôst, tibi quos sanguis, quos quoq; iunxit amor.

Nec quos propertas, quos morbus, quosuè senectus
Oppressit, spernas: sed mi serere magis.
Inter & hos si quos morũ commendat honestas,

Hos oculis propriùs intueare tuis.
Sunt etiam qui te quondã iuuère, iuuandi:
Sed referant fœnus tunc in amore vices.

Vt iubet Hesiodus, campos imitere feraces,
Semina qui domino mul tiplicata ferunt.

Est tamen vt caueas, ne dũ sis vtilis vni,
Id damno alterius feceris, atq; malo.
Prouideas pariter, dum vis nimis esse benignus,
Ne tibi res desit, atq; aliena petas:
Sæpè etenim censu consumpto prodigus omni,
Aut rapit, aut turpẽ contrahit ipse notam,

Non etiam vt magnus fias te dato rapinæ:
Nam neq; quo regnes, ius violare licet.
Nec tantùm à iusto violentia longiùs absit,
Sed fraus atq; dolus debet abesse procul.

Vulpeculæ fraus eſt, vis eſt innata leoni :
Vtraq; ſed iuſtis eſt aliena viris.
Quin populo ex omni nullus capitalior illo,
Qui lupus eſt intùs, pelle videtur ouis.
Nec ſolùm facto fit ſæpè iniuria, verbis
Obiectes ſi cui crimina falſa reo.
Quod verum eſt, ſemper profer, ſemperq; tuēre,
Sic nihil vt vero tu venerere magis.
Nec verum credas violari poſſe negando,
Quin ſic religio eſt, & violata fides.
Nam licet in teſtem non ſit Deus ipſe vocatus,
Attamē is cuſtos, vltroq; teſtis adeſt.
Et ſi quando licet mentiri, fortè licebit
Tantillum, vt vera ſint manifeſta magis.
Quiq; fidem vt ſeruet, fuerit non vera locutus,
Forſitan eſt veniam dignus habere ſuam.
Eſt ſeruanda fides ſic, vt cōſtantia ſemper
Aſſit pollicitis, pactaq; ſancta velis.
Sæpè tamen fateor tempus contingere poſſe,
Quod neq; damnandum ſit violare fidem :
Vt quia promittam tibi, ꝙ non vtile fiat,
Aut mihi plus noceat, q̃ tua facta iuuet.
Theſeus optaſſet Neptunum pacta negare,
Cùm traxit miſerum curribus Hipolytum.

It is not full ynough for one louing Justice,
Farre from his minde to cast wronge and extortion,
But fraude and gile must he in like maner despise:
Fraude longeth to the fore, and might to the lion,
Let brute beastes folowe beastly condition,
Gile, fraude nor extortion belongeth in no wise
To men louing vertue, good maners or Justice.

But amonge all people no man is more damnable,
Then he which resembleth a sheepe forth in the skin,
But by cruell purpose, and maners disceyuable,
He is in very deede a raging wolfe within,
A man doth not onely wronge, iniury and sinne
In deedes: but in wordes is also iniury,
Accusing or slaundring the giltlesse wrongfully.

Therfore refrayne thy selfe from wronge in word & deede,
And speake that is rightwise, playne truth and equitie,
In truth still defending great is thy laude and meede,
So that thou nought worship so much as veritie,
Nor thinke thou not that truth violat may be,
But that in like maner both fayth and conscience,
With truth delited, and suffereth violence.

In truth though to witnes man do not call our Lorde,
Yet is he defendour of truth, and willingly,
And thus is he witlesse of his owne accorde,
So the truth despised, our Lorde is semblably,
And if it be lawfull at any time to lye,
Or contrary the truth, perchaunce it so may be,
More openly to trye the truth and veritie.

And he peraduenture is worthy of pardon,
Which to keepe his promise forbeareth to say truth,
As if he constrayned before to some person,
To keepe something secrete, hath bounde him selfe by oth:
Man to breake his promise moste commonly is loth,
For sure oth and promise requireth great constance,
And couenauntes require truth and perseueraunce.

I graunt that often time such chaunce and time may fall,
That to breake thy promise by othe affirmed stable,
Is not to be damned nor blamed nought at all,
But rather allowed of wise men reasonable,
As thing promised to none is profitable,
To thee litle auayle, and great damage to me,
No sinne if suche promise not perfourmed shall be.

Theſeus should haue desired that Neptune
Would haue broken promise, and made his worde unstable,
When he with wilde horses for cause not oportune
Drewe Ipolytus to death moste miserable,
Accused of Phædra, and not being culpable:
As innocent Joseph in Egipt was sometime
Of a quean accused, her selfe in all the crime.

If

If ought be committed to thee in priuitie,
Or in ſecrete councell, do not the ſame diſcloſe,
As thy ſelfe would haue one ſecrete vnto thee,
So thy ſelfe order in minde, and tonge purpoſe.
Do not doubtfull wordes within thy minde compoſe,
Which vttered, may be cauſe of anger or diſcorde,
But playne common language frequent at euery worde.

Non commiſſa ſibi iuſtus ſecreta loquatur.
Sed taceat quicquid non licet ore loqui.
Vocibus ambiguis litis nō ſemina iactes,
Iudicium certum ſed magis ore feras.

Speke ſo that none conſtrue thy wordes frowardly,
Or if thou haue no cauſe to ſpeake, then keepe ſcilence:
For a chattering tonge, and babling buſyly
Hath often time rayſed great inconuenience,
Againſt it ſelfe and other committing great offence,
By wordes ſuperflue a foole is knowen playne,
Where wiſe men by reaſon their tonges can refrayne.

Aut potiùs tacias, cùm non ſit cauſa loquendi,
Sæpè ſibi, atq; aliis garrula lingua nocet.

If thou haue committed at any time to thee
Cure of common weale, to chaſtiſe euery vice,
Or if thou haue houſholde or meny in plentie,
Be bolde tranſgreſſours for faultes to chaſtice,
And among them alway to guide thee by Iuſtice:
For it is no prayſing to be to fauourable,
Nor yet to be counted a tiraunt intreatable.

Publica ſi quando tibi ſit commiſſa poteſtas,
Aut ſi turba tuæ ſit numeroſa domi.
Corrige quem facinus, quē reddit culpa nocentem,
Non laus eſt, leuis quòd reputare nimis.

For while thou haſte to one immoderate pitie
By loue or negligence, or parciall fauour,
Thou cauſeſt many ſinne by wilde audacitie,
Yet nought doeſt thou profite that one in his errour,
But many doeſt thou hurt: thy cauſe is harde and ſoure,
For what many ſinneth by thy remiſſe ſufferaunce,
Thy ſelfe art in fault and worthy vengeaunce.

Nam peccare facit multos, qui ignouerit vni,
Dum vni ne prodeſt, pluribus ille nocet.
Quicquid peccabunt multi te dante fauorem,

And for all their faultes by right art thou culpable,
And for their offences ſhalt bide punition,
But head officers to ſuche are fauourable,
Whom they will not chaſtiſe for their tranſgreſſion,
Fauour is a milde rod of execution,
Of lawe, right and iuſtice, ſome Iudges making blinde,
That they ſeeing Iuſtice will it not ſee nor finde.

Cunctorum iure es criminis ipſe reus.
Sed fauet is, ſi quis non punit crimina, Præſes,
Iudicis eſt nimius virga benigna fauor.

Oft Iuſtice is cloſed and captiue in priſon,
Within threefolde dores that no man may her ſee,
Mede, fauour and feare denyeth her raunſome,
So keeping her often ſtill in captiuitie,
And oft theſe by fauour ſet her at libertie,
To wander at her will in places reprouable,
Her eyne blindfielded by meanes diſceyuable.

More playnly to pronounce, lawe hath no libertie,
Without mede or money, or fauour parciall,
But feare oft keepeth in wronge captiuitie,
In ſtede of true Iuſtice theſe gouerne ouer all,
For ſoth he ſubuerteth great Cities principall,
And companyes of men, which blindly ſpareth vice,
Not ſcourging miſdoers by lawe, right and iuſtice.

Subruit ille hominum cœtus, & ſubruit vrbes,
Per quem iuſta malis pœna remiſſa fuit.

As

Subruit, vt flammam qui multam ſpargit in ædes,
Aut remouet portis hoſte premente feras:
Non erit hic lenis Ciuis, princepsuè vocandus,
Sed dici potiùs peſtifer ille poteſt.
Non tamen in pœnis menſuram excedere fas eſt,
Eſt pulchrum rebus omnibus eſſe modum.
Supplicium ſumens, non ſis immitis & aſper,
Lætus vt alterius tu videare malo.
Sed plecte inuitus, veluti ſis tractus ad illud
Officium, & doleas tanta patraſſe reum.
Quin quoq;, ſi plures eadem dat cauſa nocentes,
Non illū abſoluas, hunc retinere velis.
Non pœna afficias hos, dū tu munere donas
Illos, quos facinus arguit illud idem.
Improbitas eadem, pœnā patiatur eandem,
Nec genitrix huius, illius hoſtis eris.
Sic fertur ſolers quas nectit aranea telas,
Solùm pro minimis fila parata feris.
Si veniat crabo maioris ponderis, illas
Perfringit telas, dilacerat que leues.
Inuoluunt minimas pendentia retia muſcas,
Quarū cum miſero murmure vita perit.
Sic ſolet & pauper puniri lege ſeuera,
Si peccat diues lege ſolutus abit.

As he ſoone ſubuerteth olde townes of great name,
Which openeth the gates to foes violent,
And caſteth on houſes great fire lightning in flame,
So Judges foꝛgeuing deſerued puniſhment,
Subuerteth great townes and cities excellent.
Such ought not be called Pꝛinces noꝛ Citizens,
But moſte moꝛtall foes and mayntayners of ſins,

Yet is it not lawfull in payne to paſt meaſure,
Oꝛ rage in puniſhment as tiraunt intreatable,
Sith frayle vnto treſpaſſe is all humane nature:
A fayꝛe meane is meaſure in all thing commendable,
Wherfoꝛe in chaſtiſing be not to vengeable,
Unmercifull and ſharpe, as ioyning in thy rage,
Of anothers ruine, confuſion and damage.

But puniſh as one penſiue, not willing but dolent,
As both foꝛ to puniſhe conſtrayned to the ſame,
And ſoꝛowe that ſinners deſerue ſuche puniſhment,
With ſo great tranſgreſſion hurting their ſoule and name,
If many treſpaſſers be all as one to blame,
And in one cauſe and crime be all in like culpable,
Let not one eſcape thee, another bide in ſtable.

Let thou not one go free, another pay foꝛ all,
Oꝛ the leſſe tranſgreſſour haue greateſt puniſhment,
Murther not one wꝛetche of wit and ſubſtaunce ſmall,
Pꝛomoting another ſtronge thiefe moꝛe violent,
This is no good Juſtice, right, lawe noꝛ iudgement,
Let one fault oꝛ foꝛfayte haue puniſhment ſemblable,
Be egally to all, rightwiſe, oꝛ fauourable.

Shewe thee not to ſome in maner of a mother,
To ſome as an enemy oꝛ foe moſte violent,
Though thou this day iudge, conſider that another
Perchaunce ſhall to moꝛowe ſit on thy iudgement,
Endeuour thee therfoꝛe to be indifferent,
Be not to rigoꝛous, noꝛ yet ouer remiſſe,
But iudge thou with mercy like as the matter is.

Murther not ſmall thieues, letting greater thieues go
Without execution, foꝛ feare, fauour oꝛ mede,
So men ſay, the ſpider hath cuſtome foꝛ to do
With her webbes framed of artificiall thꝛede,
To tangle little flyes onely ſhe taketh heede,
But if there come a hoꝛnet, a doꝛ oꝛ greater flye,
They bꝛeake the light webbes, and ſo foꝛth paſſe they free.

Her webbes dependant onely inuolueth in
The ſmall litle flies, as dayly we may ſee,
Whoſe liues doth periſhe with murmure and ſmall din:
Right ſo the ſimple wꝛetch liuing in pouertie,
Hath rigour of the lawe with moſte extremitie:
But the riche tiraunt offending paſſeth equitie,
Free loſed by the lawe: O wꝛonge cuſtome and rite.

O cuſtome

O custome execrable and grieuous preiudice,
So these thre fell tirantes, feare, money and fauour,
Oft times vse to breake the ballaunce of Justice,
The riche finding rightwise, to poore geuing rigour:
These thre blindeth Justice, which thing is great dolour,
Which causeth poore wretches their wronges to bewayle,
While the riche is correct scant with a foxe tayle.

What difference betwene a great thiefe and a small,
Forsooth no more but this to speake I dare be bolde,
The great sitteth on benche in costly furres of pall,
The small thiefe at barre standeth trembling for colde,
The great thieues are laded with great chaynes of golde,
The small thiefe with yron chayned from all refuge,
The small thiefe is iudged, oft time the great is Judge.

If any haue trespassed against thee willingly,
Be not ouer hasty by cruell punishment,
Let not the punishment exceede the iniury,
If it be so grieuous, it is sufficient,
But the fault to pardon if thou can be content,
Then art thou more rightwise, benigne and charitable,
And to God thy maker more dere and acceptable.

Mercy maketh mankinde to his maker moste semblable,
And also to thy seruauntes which liueth vnder thee,
Be rightwise and equall, in maner reasonable,
Geue them their duetie and right with all pitie,
And nought of them require but right and equitie,
Thinke seruauntes be made our brethren by nature,
Wherfore right requireth to treate them in measure.

And not without reason against them for to rage,
Them treating as beastes, sith they be men as we,
If their fault be grieuous and done of ill courage,
Or of froward malice, cast them away fro thee:
Or if their fault be small, then of them haue pitie,
Their longe faythfull seruice see thou do not despise,
What man is so discrete which alway can be wise.

But nowe comprehending all Justice in one summe,
And briefly concluding the bondes of Justice,
If thou wilt be rightwise as requireth wisedome,
Then must thou thy liuing order in this wise,
Geue God laude and glory, and let thine heart arise,
Moste chiefly in his loue continually brenning,
Auoyde his displeasure, do after his bidding.

Next, to thy neighbour, or euery christen man,
Do thou no otherwise then thou would haue gladly,
Get goodes rightwisely, and when thou haste them, then
Loue them not ouer muche, but them bestowe wisely:
To reason of thy soule make subiect thy body,
Let him with his lustes be subiect seruitour,
Refrayned from foly by reason gouernour.

Nowe

Si tibi deliquit quisquam, non vltio maior
Delicto fuerit, sufficit esse parem.
Si tamen ignoscas, vindictaq; nulla placebit,
Iustior es multò, gratior atq; Deo.
In famulos etiam iustum seruabis & æquum,
Iis iusta impendas, nec nisi iusta petas.
Hos credas fratres nobis natura crearit,
Vt sæuire nefas latius esse putes.

Abiice, si grauiter tibi peccant, vel miserere,
Si leuiter, sapiens quis queat esse satis ?

Iuſtitiæ poſtquam fines reſerauimus ipſos,
Dicamus fortem magnanimumq; virum.

Nowe haue we deſcribed the bondes of Iuſtice,
Much thing omitting becauſe of breuitie,
Which aſketh longe proceſſe in meter to compriſe:
Wherfore nowe proceeding, endeuour vs ſhall we
For to deſcribe a man of magnanimitie,
And writing for to geue cure and ſollicitude,
To ſhewe what belongeth to ſtrength or fortitude.

☞ Thus endeth the deſcription of the ſeconde cardinall vertue named Iuſtice, and the thirde cardinall vertue beginneth to be treated of, called fortitude, or magnanimitie or ſtrength of minde.

De Magnanimitate.

¶ *Of Magnanimitie or ſtrength of minde.*

Magnanimū fateor, qui, quo teneatur honeſtum,
Vltro dura ſubit, qui neq; ſæua pauet.
Non timet hic homines, non & diſcrimina mortis,
Quicquid contingat, ferre paratus adeſt.
Non animum magnū poſſunt tormenta, minæq;,
Vnica ſed ratio ſancta mouere poteſt.
Non tamen expoſcit temere diſcrimina, tanquam
Effugiat timidi nomen habere viri.
Stultius haud quicquam, quàm ſeſe offerre periclis,
Cùm poſſit tutò non minus illud idem.
Eſt nimium demens, tranquilla ſi quis in vnda
Spumiferos æſtus optet habere freti.

That man ought be counted of magnanimitie,
Or of an high minde and courage valiaunt,
Which in the defending of right and honeſtie,
All hardnes indureth, glad, and with minde conſtant,
Willingly ſubmitting him ſelfe to death inſtant,
Rather then to recule from the defence of right,
No crueltie dreading of tyrant, king, nor knight.

Such one feareth no man, his minde ſo conſtant is,
He boldly contemneth death and daunger mortall,
Deuiſe the tirant Nero nor Fallaris,
Nor all other tyrantes can him nought moue at all,
He preſt is to ſuffer what euer thing doth fall,
Bolde minde is not moued by threatning nor torment,
But onely by reaſon is moued his intent.

Yet a manly courage deſireth not raſhly
To preſume without cauſe on doubtfull thing and hard,
Howe be it euery perſon, for moſte part commonly,
Would not beare gladly the name of a cowarde,
No thing is more fooliſhe then one to ren forward,
To do that with daunger with perill and diſtreſſe,
Which might without perill be done in quietnes.

That man is ouer mad, fonde, and not worthy reſt,
Which being on the Sea in caulme tranquilitie,
Deſireth and prayeth for violent tempeſt,
For rough waues or foming feruour of the Sea,
Not leſſe ouerſeene, but much madder is he,
Which may haue his pleaſure and minde with pacience,
Yet renning to daunger by haſtye violence.

Qui patriam inſultat, violat qui publica iura,
Non vir magnanimus ille putandus erit.
Eſt audax potiùs, temerarius, impius, amens,

A tyraunt preſuming for to ſubdue Iuſtice,
Inuading his countrey by mad rebellion,
Is not of hye courage, nor valiaunt in no wiſe,
But traytet and rayſer of inſurrection,
A raſhe and bolde bribour ſeeking confuſion,
And while in his quarell fooles their liues ſpende,
His life and his purpoſe commeth to ſhamefull ende.

Howe

Howe may a Clerke discribe a wretche so pestilent,
His minde hath no mercy, but rashe audacitie,
His mad minde amased by purpose imprudent,
Of his natiue countrey seeketh captiuitie,
His owne shame, and frendes extreme calamitie,
Such ought not be counted partner of fortitude,
But tiranntes trayterous, presumptuous and rude.

Et quicquid possit lingua referre mali.

Nor he is not manly nor of an hye courage,
Which suffreth great labour and perill of this life,
For his singuler weale and priuate aduauntage:
But that man which fiteth for his countrey natife,
No violence doing to mayden, childe nor wife,
Nor againſt his countrey not being violent,
Such one hath hye courage and minde magnificent.

Nec vir fortis erit, quærens ſua commoda ſed qui
Vim prohibet patriæ, nec facit ipſe ſuæ.

The minde hath no praysing, nor laude worthy doubtlesse,
Nor that deede is counted of any preeminence,
Where Iustice is not guide, where wanteth rightwiſenes,
Where health of our countrey is voyded from presence,
And where the common weale findeth not sure defence,
Onely a rightwise man of iuſt and playne intent,
Ought to be called ſtronge, of minde magnificent.

Nulla animi laus eſt, nulla eſt præſtantia facti,
Iuſtitia vnde procul eſt, patriæq; ſalus.
Nec niſi vir rectus, vir ſimplicitatis amicus,

No man, saue a louer, of iuſt ſimplicitie,
Without fraude or fayning boldly ſupporting right,
Ought for to haue the name of magnanimitie:
Let not thine owne deedes be pleaſaunt in thy ſight,
All if the common fame them laude with wordes light,
Conſider well thy ſelfe, if they be without blame,
Truſt more to that triall, then to the common fame.

Magnanimi & fortis nomen habere poteſt.
Non te factorum delectet fama tuorum,

Let that onely pleaſe thee, and onely thee delite,
A man of bolde ſpirite conſidereth honeſtie,
And in honeſt deedes, which many doth profite,
Them ſelfe clere commending hath he felicitie,
Right litle regarding the voyce of commontie,
He hath no bolde courage, which onely doth depende
On the mouth of the commons his deedes to commend.

Sed per ſe placita ſint benefacta tibi.
Magnanimus claris in geſtis ponit honeſtum,
Et populi voces reſpicit ille parùm.
Non magni eſt animi, qui vulgi pendet ab ore.

But he is moſte manly, which in his deedes can
Geue ſurely to him ſelfe all that he doth require,
Not caring the prayſes of woman, childe or man,
Who that ouermuch doth great names deſire,
Or coueteth vayne titles of honour to conquire,
He ſhould not be counted a man of grauitie,
But a childiſhe perſon enſuing vanitie.

Sed dare qui potuit quod cupit ipſe ſibi.
Qui nimium tribuit titulis, & quæritat illos,
Ille nimis vanus, & puerilis homo eſt.

It namely belongeth to man of bolde courage,
All vayne thinges outward to deſpiſe vtterly,
Counting all thing mundayne, incertayne and volage,
Which rude common people moſte loueth commonly,
Thus a valiant minde alway mounteth on hye,
Deſpiſing lowe thinges, thing earthly in no wiſe
Can content his courage nor noble minde ſuffiſe.

Eſt animi in primis magni, res ſpernere cunctas
Externas, nimiùm quas rude vulgus amat.
Res humilis ſpernes, animus petit ardua magnus,
Quicquid habet tellus, ſe putat eſſe minus.

All

Non oculis quicquid cernit vel dextera tangit:
  Sed quæ mente capit, ardua & alta putat,

Qui ſpernit terras, animo cœleſtia tangens,
  Illo non vllus (vt puto) maior erit.
At qui magnus homo eſt, quiſquis verſatur in imis,
  Et neq; de terra tollit ad alta caput?
Quis negit eſſe hominis magni, virtute mereri
  Dignum cum ſummo rege tenere locum?
Ergo non magnus, ſed maximus ille feretur,
  Qui ſummi meruit aulicus eſſe dei.
Quis neget eſſe virum fortem, qui viribus vrbes
  Et longa magnas obſidione capit?
Ergo non fortis, ſed erit fortiſſimus ille,
  Qui ſiſtet capta victor in arce poli.
Non hominem magnum terrent quicunq; labores,
  Vt tandem abſoluat quod benè cœpit opus.
Sic te non pigeat pulſare palacia cœli,
  Vt referet faciles ianitor ipſe fores.
Non quenquā tenuit pulſantem ianitor altus,
  Et nulli non dat, ſi modò iuſta petit.
Quare age, non vnquam tu brachia feſſa remittas,
  Quando quidem mox te præmia certa manent.
Palmam ſine feres, ad finē pergito, namq;

All earthly riches whatſoeuer is here on grounde
Is leſſe then his courage, nor can not him content,
Suche treaſure as his eye beholdeth here abounde,
Or what euer he toucheth, is not ſufficient:
Yet ſeketh he in minde for thing more excellent,
Thing endles reuoluing and caſting in memory,
Contemning theſe trifles of thinges tranſitory.

I count him muche greater then Emperour or King,
Whiche in minde attayneth to thing celeſtiall,
Utterly deſpiſing caduke and earthly thing,
Though he in this worlde poſſeſſe no thing at all:
But on thother partie, what man would great him call,
Which onely reuolueth lowe thing and tranſitory,
Not lifting his reaſon from grounde to pereleſſe glory?

What perſon would deny but it were a worthy thing,
And a great mans dede, by vertue to purchaſe
A great rowme or office with Emperour or king?
Then is he muche greater which hath the gift of grace
With the king eternall to purchaſe him a place,
With Angels for to reigne hye in the heauenly hall,
Where is endles ſolace and ioy perpetuall.

What man would deny him both bolde and valiaunt,
Which by long ſieging, ſtrength and audacitie,
Taketh great cities, well peopled and puiſaunt,
Well ſtored of riches and armour in plentie:
Then muche more valiaunt, mightie and ſtrong is he
Which as an ouercommer and mightie conqueroure,
Hath won by his merites the hye and heauenly toure.

No trauayle nor labours what ſoeuer they be
Can moue a bolde corage by fearefull fantaſy
Thing laudable to leaue, but that boldly will he
Perſeuer and procede, concluding finally,
Workes well attempted and firſt begon wiſely,
The bolde nought abideth till all wiſely be done,
For well he conſidereth that thende geueth corne;

And nought can be ſurely prayſed before the ende,
Therfore he therunto contendeth conſtantly:
So be not thou wery but buſely intende,
At the heauenly palace to knocke perſeuerantly,
Then ſhall the porter open the gates finally,
For none he repelleth which bide knocking with might,
Nor none he denieth which aſketh thing of right.

Wherfore haue ye done? ceaſſe not, perſeuer, knock & ſtande,
Remitte not thine armes by knocking fatigate,
Abide, for thy merite anone is ſure at hande,
Thy rewarde is inſtante, thou ſhalt not be fruſtrate,
Before the victorie no man is lawreate,
At ending ſhalt thou haue palme, victory and mede,
Then haſte in thy voyage, perſeuer and procede.

D i Procede

Procede vnto the ende, in stormes and tempest
Runne ouer the streames with sure ship and constant,
Thou shalt after trauayle come to the hauen of rest,
And sure port of pleasour and glory triumphant,
Nor thinke not that the ende or porte is farre distant,
Let no suche suspection of longe delay thee greue,
The port is oft at hande long or thou would beleue.

Æquore decurso, digna corona datur.
Nec finem nimiùm tibi credas esse remotum,
Cùm minimè reris, sæpè propinquus adest.

A great minde disdayneth in bondage for to be,
But from all maner vice and inconuenience
It selfe it preserueth at libertie and free,
As sone as first motion of vile concupiscence
Attempteth him in minde for to commit offence,
Anone he disdayneth suche vile temptation,
His lustes refrayning with bridle of reason,

Non animus magnus seruit, sed liber ab omni
Est vitio, recti perpetuus q; comes.

The very first mouing or tempting vnto sin
He chaseth from his minde, and doth the same subdue,
By reason well noting that if it entred in
And rested any space, sone after might ensue
Some pleasure or consent, or dede agaynst vertue,
Therfore he resisteth beginning with all might,
And alway for gides taketh reason and right.

He suffreth not vile lust nor blinde lasciuitie
To subdue his reason, witte or intelligence,
But boldly he bridleth all wilde enormitie,
Muche strongly subduing carnall concupiscence,
For certes no bondage nor vile obedience
Is fowler to mankinde first fourmed reasonable,
Then to be subdued to vices detestable,

Nec pariter, luxus superet, turpisq; libido :
Sed superat sensus fortior ipse suos.
Seruitium maius non est, nec turpius vllum,

And lye as outlawed in minde and in reason,
Vnder greuous yoke of vice or sinne vnkinde,
His carnall luste reigning aboue discretion:
But certenly there is no libertie of minde,
Saue where no vile lustes nor vice doth reason binde,
Where no luste oppresseth the reason in bondage
There is true libertie, not subiect to seruage.

Quàm quo sub vitijs mēs religata iacet.
Libertas animi vera est, quem nulla voluptas
Imperio cogit, seruitioq; premit.

A man thus indued with so great libertie,
Commendeth no pleasour vnstable nor volage,
That onely which soundeth to laude and honestie
He praysseth and laudeth, of his moste hye courage,
He forceth not fauour of iuuent nor of age,
But that which abideth iust and continuall
He laudeth and praysseth, or els nought at all.

Nil admiratur, nisi quod videatur honestum,
Nil, nisi quod semper ꝙ propriumq; manet.

A bolde minde is constant, one maner man alway,
Not shrinking for sorowe nor harde aduersitie,
But boldly he beareth troubles of euery fray
With stout port and stomake, in maner as though he
Felt none aduersitie, losse nor necessitie,
No chaunce can him chaunge so bolde is his courage,
Disdayning for to fele misfortune or damage.

Casibus aduersis constans succumbere nescit,
Tanquam si semper res sua sana foret.

That

Sed nihil aduersi censebit maximus ille,
Omnia qui in mente credit habere bona.

That bolde worthy courage which thinketh for to haue
His whole treasure in hart, and all his good in minde,
And not in his body, as in a mortall graue,
Suche one in eternall troubles can no displeasour finde,
Nor none aduerse fortune reputeth he vnkinde,
These chaungeable chaunces of misfortune mundayne
Are to him assured no displeasour nor payne.

Ille autem solus complectitur omnia mente,
Pectore cui Christus nocte dieq; sedet.
Aspectum seruat, grauitas quem vestit & ornat,
Nec trepidat verbis, languidiusq; sonat.
Non magni est, toruos oculos vultusq, minaces,
Sed magis est mitis frontis habere decus.

He onely conteyneth all goodnes in his minde
Which beareth in his heart Christ Jesu day and night,
This man hath grauitie, nought can his reason blinde:
So Christ hath inclered his minde with inwarde light,
His countenaunce is one in euery mans sight.
No more faynt nor fearefull is he of his language
In most greuous chaunces, then in chiefe aduauntage.

He sheweth no semblaunce in worde nor countenaunce
Of inwarde displeasour, his courage is so sure,
And certes, it not semeth a great man of constaunce
To shewe cruell eyes or looke agaynst nature.
But rather with visage and countenaunce demure.
These grim threatning lookes betoken no fortitude,
But rather a proude hart, vnkinde, boysterous and rude.

Non etenim fortis gestu, vultuq; probatur,
Sed facto, atq; anima sit mihi magnus homo.

The stronge is not tried nor proued by gesture,
By face nor countenaunce, but one may trye and finde
What man hath hye courage and boldnes of nature,
By his worthy dedes and stablenes of minde:
Many one is fearefull and cowarde of his kinde,
Counterfayting outwarde a Lions countenaunce,
Unstable in his dedes without perseueraunce.

Non, quia tu populi vereâris ferre repulsas,
Propterea res est publica agenda minus.

If thou be in office or great auctoritie,
Be not more remis, do not thy duetie lesse
Agaynst the common wealth, although thou feare to be
Sone after deposed by commons vnkindnes:
The nature of commons is roted in rudenes,
And very harde it is to please a multitude,
Yet for the common wealth flee not solicitude.

Non patriam linguas, quia sit tibi pugna futura,
Non aliter fortis nosciër ipse potes.

Leaue thou not thy countrey when battell is instant,
But boldly prepare thee for it to bide and fight,
Extreme nede best proueth a courage valiaunt,
Thou can not better dye then fighting for the right,
Then nede moste requireth to shewe thy force and might,
Thou canst not be knowen strong nor of bolde courage
Saue in biding daunger and perill of damage.

Præterea quē sacra fames, & forma monetæ
Cœperit, haud magnus, immo pusillus homo est.
Tormentet quamuis scelerata pecunia paruos,
Esse tamen magnis illa molesta nequit.

A wretche whom the fashion and hunger execrable
Of golde or vile money, hath blinded in intent,
May not be called great, but small and miserable,
For though this cursed coyne small wretches doth torment,
Yet can it not trouble a minde magnificent,
A bolde minde considereth it is gotten with great payne,
Saued or kept with feare, with sorowe loste agayne.

D y No

No man is more simple, vile nor of base courage,
Nor no man more pinched nor drowned in dolour
Then he which of money is kept vnder bondage,
Of whom wretched treasure is lorde and gouernour:
But that simple person is worth a conquerour
Which can despise riches, content with pouertie,
Coueting no riches nor vayne prosperitie.

Suche one in beholding the vayne solicitude
Of couetous captiues and wretches of the grounde,
He laugheth vnto scorne their life and maners rude,
Aduerting to what care and labours they be bounde,
Which doth all the iudgement of their reason confound,
Of rest them bereuing, on treasure while they thinke
To slepe they intende not, nor yet to meat nor drinke.

Thus while they get riches false frayle and fugitiue,
These wretches to them selues then tirannes more vnkind,
Lose rest, fame and frendship and also the swete life,
All this a bolde courage reuolueth oft in minde:
Wherfore no suche furour can his hye reason blinde,
But if he haue plentie of riches and treasour
He parteth it abrode to nedefull with honour.

Vnto his poore frendes which haue necessitie
He parteth and spredeth his treasure ioyously,
Deliting for to haue suche possibilitie
To many men to be succour and subsidie,
He studieth with treasour eternall blisse to bye,
And louers in this life, as thing more commendable
Then all Cresus riches of golde innumerable.

Howe common is this clause and sentence of Pyrrus,
Of moste famous auctours counted of dignitie,
Which vnto the Romans made noble answere thus,
When they came to him with treasure in plentie,
Their captiues to redeme which in prison had he,
While thinbassadours tolde their raunsome in golde
Pyrus thus answered with courage free and bolde.

Your golde I demaunde not, no siluer will I sele,
No gifte shall ye geue, your treasure I despise,
Contende we with armour of yron and of stele,
Not with golde nor giftes as tauerners haue gise,
Marchauntes and other ensuing couetise,
It semeth vile wretches to handle coyne and golde,
Bright armour besemeth men valiaunt and bolde.

For certayne this answere semed so noble a king
Of Eacus, worthy to come of hye linage,
Of whom this saide Pyrus had his birth & offspring,
This worde well him proued strong and of bolde courage.
And thou also Gurius both sad sober and sage,
Thy selfe well declared of minde as stronge and bolde,
When the Samnites presented thee with golde.

As

Nil minuum est animo, nil est angustius illo,
Qui seruit nummis, cui dominantur opes.
Ille autē est fortis, qui scit contemnere pauper
Diuitias, animo non cupiendo suo.

Aut si diues habet, qui sic partitur amicis,

Subsidio vt multis gaudeat esse viris.

Quam vulgata viros inter sententia Pirrhi est?
Cùm redimit captos saucia Roma suos.
Inquit enim Pyrrhus, precium numerari volenti,
Non aurum posco, non mihi dona dabis.
Certemus ferro, non auro: cauponantes
Contractare aurum, nos decet arma viros,
Dignum rege quidem verbum, genus Æacidarum
Ostendit magnum viribus atq; animo.
Nec minor ipse animo Curi dentale fuisti,
Cùm tibi Samnites aurea dona darent.

Torrebas modicum rapas tu lentus ad ignem,
Explicuit ſamnis cùm ſua dona cliens.

As thou ſitting idle was drying by the fyre
Small Rapes, as man ſimple, by riches ſetting nought,
One of the Samnites ſubiect to thine Empire
Layde foorth golden gifts which he had to thee brought,
By ſignes which he ſawe, reputing in his thought
By ſuche maner giftes thee greatly to content,
Becauſe thou reſembled as poore and indigent.

Malo equidem dixi, figuli cœnare catino,
Quàm fuluis, tecum munera miſſa refert.
Non aurum volumus, potiùs ſed habentibus aurum
Eſſe ſuper volumus, hoc cupimuſq; magis.
Corpore ſunt etiam ſub eunda pericula rerum,
Sunt res difficiles, improbiorq; labor.
Non tamen hæc temerè, ſed rectiùs antè videndum
Quid ratio aſſentit, quid fieri vè negat.
Non etenim tentet ſeſe maiora, fuiſq;
Viribus, vt cœptum turpe relinquat opus.
Sæpè nimis fidēs ſibi magna negocia ſumit,
Quæ neq; cùm perigat, dedecus inde refert.
Attamen & caueat, nimiū dum prouidet omne,
Ne viſus trepidam quærere velle fugam.
Nempe mori præſtat, quā turpem viuere vitam,
Seruito mors eſt anteferenda viris.
Non certes armis, niſi cùm certare neceſſe eſt,
Namq; ferum nimis eſt conſeruiſſe manus.
Nunquam ſuſcipias bellum niſi pacis amore,
Sed pax nil fraudis, nil habeatq; doli.

But what anſwere gaue thou: forſoth a wiſe and bolde,
Saying: I had leuer thus homely for to dine
In an earthen platter, then in a diſhe of golde,
Returne with thy giftes nought I demaunde of thine,
What nede I thy giftes ſith thou thy ſelfe art mine,
Of gouernours of golde we will be gouernours,
Rather then of golde or other vayne treaſures.

This anſwere beſemed a minde magnificent,
And a man eſtabled in magnanimitie.
But agayne returne we vnto our firſt intent:
A bolde minde in labour moſte diligent muſte be
In thinges of moſte perill and moſte difficultie,
Where thinges be moſt hard there muſt thou to preuayle
Chiefly put thy body to labour and trauayle.

Yet though the thing be nedefull go not therto raſhly,
But before conſider what way is right and ſure,
What reaſon affirmeth, and what it doth deny,
Attempt nothing paſſing thy wit, might and nature,
Nor whoſe ende and proceſſe is vnto thee obſcure:
A wiſe man by reaſon conſidereth well this ſame,
But fooles ofte begin and leaue agayne with ſhame.

And namely ſome, truſting in them ſelues to greatly,
Begin ofte great thinges, wening to win them name,
But when all their purpoſe procedeth frowardly,
In ſtede of commending they get them rebuke and ſhame,
Another thing beware, which alſo winneth blame,
So long do not all thing before prouide and caſte,
That thou ſeme to leaue all as cowarde at the laſte.

Better dye with honour that liue in worldly ſhame,
And leade thy life diſhoneſt and foule till vtter age,
A bolde noble courage deſiring worthy name
Would muche rather dye then liue in vile bondage,
Contende not in battayle, if thou be ſad and ſage,
Without nede conſtrayne thee or harde neceſſitie,
To ſhedde bloud is brutall and beaſtly crueltie,

It ſemeth not mankinde but cruell beaſtes wood,
Which of noble reaſon parteners can not be,
To delite in ſhedding eche one of others bloud:
Begin neuer battayle as muche as is in thee,
But for the loue of peace, concorde and vnitie,
And when peace is compact and ſure confederate,
Let no fraude nor treaſon nor gile it violate.

O iv Nothing

Nothing in a great man is more commendable
Then to ſpare his foes brought in obedience,
To great God eternall this man is moſte ſemblable:
Leſſe laude is to ſubdue by force and violence,
Then to ſhewe thine enemie thy mercy and clemence,
More laude is to pardon and ſpare wretches ſubiect,
Then proude great rebellers by battayle to correct.

Among all the vertues aſcribed to Cæſar
This one is renowmed chiefe and principall,
That he was not more mercifull in peace then in warre,
Sparing the Citizens to him ſubiect and thrall:
Although the bolde Lion be cruell and brutall,
To ſuche as be proſtrate of nature he is milde,
And vnder like maner both to ſmall beaſt and childe.

Thou ſhouldeſt not contende nor fight agaynſt thy fo
Except thou haſt ſomewhat playne warned him before,
For gile proueth a minde cowarde and faynt alſo,
A falſe fearefull heart by nought is proued more
Then by fraudefull aſſaultes and vengeaunce to ſore:
Purſue none with hatred, with malice nor enuy,
Theſe binde thine owne minde moſt ſtreight in miſery.

If any haue greued thee with eyther worde or dede
Agaynſt right or reaſon, as often times may fall,
To ſuche a wretched perſons liuing take good hede,
And count thy ſelfe by him nothing greued at all,
But ſay thus as ſemeth a man ſubſtanciall:
This man would haue hurt me, but God is good & kinde,
Not graunting him power nor might after his minde.

His minde was to greue me, nowe hath it none effect,
Unto his owne torment nowe turneth his delite,
And more cauſe haue other his malice to ſuſpect:
And certenly to ſlepe that man hath ſmall reſpite
Which turneth and wakeneth when euery ſley doth bite,
Many grefes happen whom pacient ſcilence
Muche better ſubdueth then open violence.

For certayne no perſon is greatly hurt in dede
Without he hurt him ſelfe by faynt thoughtes vnkinde,
Deſpiſe not though thy body in diuers places blede,
Without thine owne conſent no man can greue thy minde,
Thy wronges to reuenge when thou ſhalt power finde,
Let this full ſuffice thee to haue thy fo ſubiect,
And to haue ſuche might his malice to correct.

Take onely ſuche power for vtter puniſhment,
Thou canſt not reuenge thy wronge in nobler wiſe
Then when of thy foes thou mayſt haue thine intent
To pardon their treſpaſſe, and their malice to deſpiſe:
Of ſecret detractions enſue thou not the giſe,
Blame thou no man abſent whiſpering ſecretly,
If thou haue cauſe to blame aſſayle him openly.
A minde

Dignius in magno nihil
eſt quam parcere victis,
In quo naturæ conuenit
ille dei.
Non tantæ eſt laudis vide-
bellare ſuperbos,
Quantæ eſt clementem ſe
placidumq; dare.
Inter Cæſareas virtutes
prima refertur,
Quòd placidus victus ci-
uibus ille fuit.
Magnanimum mitem fecit
natura leonem,
Proſtratis pueris, exiguis
q; feris.
Non niſi præmonito du-
dum conflixeris hoſti,
Namq; animos timidos
indicat ipſe dolus.
Non odio quenquam, nec
ſis liuore ſecutus :
Hoc etenim anguſtis mē-
tibus eſſe ſolet.
Si quis te verbis, vel factis
læſit iniquis,
Hunc tecum reputa nil
nocuiſſe tibi.
Sed tantùm mentem dicas
habuiſſe nocendi,
Et mentem optatum non
habuiſſe ſuum.
Nam niſi ſe lædat, certò
non læditur vllus,
Nanq; alius mentem tan
gere nemo poteſt.
Cùmq; vlciſcendi fuerit
tibi facta poteſtas,
Hoc pro vindicta ſit potu
iſſe ſatis.
Vltio nulla quidem maio-
ri cedet honori,
Quàm tibi quæ ſpreta,
quæq; remiſſa fuit.
Occulto quenquam non
carpes ipſe ſuſurro :
Sed ſi quem argueris, ag-
grediare palam.

Magnanimum faciet tantum mens conſcia recti,
Mens pura & ſimplex, intemerata fides.

At trepidum facient ſordes & crimina vitæ,
Omnia nam metuit, quē ſua vita premit.
Cor mundum nunquam torpet formidine triſti,
Nam quicunq; ſine eſt crimine, quid metuat?
An mortem? munus ſibi quam natura parauit,
Per quam non dubius regna beata ſubit?
An vel ſupplicium? cuius non ille dolorem
Sentit, dum ſanans vulnera, Chriſtus adeſt?
Quid timeat, quem Chriſtus amat? quem virgo tuetur?
Numina cui cœli cuncta benigna fauent?
Martyribus potult quis quondam inferre timorē?
Vincere tam magnos qui potuêre viros?
Non illos Reges ſuperârunt, nonq, Tyranni,
Non populi, admiſſæ nec valuêre feræ.
Preſidibus coram, iuuenes, puëriq;, ſenesq;,
Et fragilis muliër non habuêre metum.
Non arcus, non arma neci diſtricta, rogusq;,
Non iaculis fæue, verberibusq; manus.
Non carcer, non longa fames, tormenta, ſitisq;,
Non oleum, non pix, non que fluenta maris.

A minde onely grounded on right and equitie,
And it ſelfe perceyuing rightwiſe and innocent,
Of ſpirite may be bolde, with magnanimitie,
Theſe thinges make namely a minde magnificent,
A pure minde and ſimple, a right and playne intent,
With iuſt faythe and liuing defiled at no time,
With none enorme maners, nor grieuous ſpot of crime.

But vile and foule ſinnes and vices of liuing,
Maketh man be fearefull, ſad, heuy and penſife,
For that wretche ſuſpecteth and dredeth euery thing,
Which is harde oppreſſed with his owne ſinfull life,
A pure heart and cleane minde haue this prerogatiue,
Neuer to be ſluggiſhe by heauy dreade or feare,
Who is without treſpaſſe, what can him hurt or dere?

Or what hath he to drede, no maner thing be ſure,
What ſhould he dreade of death? it is ineuitable,
The generall duetie and tribute of nature,
By whom he hath paſſage to life interminable,
What ſhould he dreade torment of tiraunt intreatable?
Of whom he not feeleth diſpleaſure, hurt nor griefe,
Sith our Lorde is ready his woundes to reliefe.

What matter ſhould he drede? what can him feare or moue?
Whom no treue troubles, nor vices can oppreſſe,
Whom Chriſt his dere maſter doth both defende and loue,
Whom the glorious virgin, eternall Empreſſe
Defendeth, and is ready to helpe in all diſtreſſe,
Whom all heauenly ſpirites doth fauour and defende,
With his foes ready all ſeaſon to contende.

Who could in time paſſed theſe holy martirs feare?
Or moue their great conſtance from fayth and true beleue?
They princes ouercame, but no prince could them deare,
No king could them chaunge, ouercome, nor remeue,
No tiraunt nor torment could them in mindes greue,
All if their frayle bodyes oft ſuffred vtter payne,
Thereat their minde conſtant had vtterly diſdayne.

Accuſed of peoples and falſe rulers were ſome,
Some caſt to wilde beaſtes in peeces to be rent,
But no maner manace nor payne could them ouercome,
Weake women, children, olde fathers, and iuuent,
Before cruell prouoſtes ſtanding at iudgement,
And with them yonge virgins ſeeing their woundes blede,
Of tyrauntes nor torment had neyther feare nor drede.

No bowes nor dartes, nor other like armour,
Nor bright ſwordes drawen to their deadly torment,
No ſpeares nor fyres kindled them to deuour,
No priſon, no ſcourges, no pitch of lothly cent,
No threatning of priſon, nor vtter puniſhment,
No hunger nor thirſt, nor feruent oyle brenning,
Could moue them to chaunge their fayth nor pure liuing.

No

No threatning nor ſuffraunce of waters violence
Could chaunge their ſad purpoſe eſtabled by wiſedome,
No giftes nor treaſure of greateſt opulence,
No promiſes of part, of empire nor kingdome,
Nor kinges mariage could theſe martyrs ouercome,
Nor their holy purpoſe moue nor incline to flight,
In minde were they ſtrengthed ſo ſure with heauenly ſight.

Munera, nec regni partes, promiſſaq; regum
Coniugia, in turpem non pepulere fugam.

Not onely the parentes ſawe their children in flame
With chere glad and iocunde in heart and countenaunce,
But many their owne children exhorted to the ſame,
And for no ſhort torment to flee from their conſtance,
O maruelous mindes, O great perſeueraunce,
The mother hath oft times with voyce magnificent,
Exhorted her yonge children to paynes and torment.

Nec tantùm natos læti valuëre parentes
Spectare in flammis, in crucibusq; ſuos.
Quin magis infantes genitrix hortata tenellos,
Et frater fratrem, ſponſaq; chara virum.

The wife hath exhorted her huſbande in like wiſe,
And one brother another ſtrengthed to martyrdome,
And for our Lordes cauſe all torment to deſpiſe.
But what man of learning, of vertue or wiſedome,
Would ſay that theſe martirs thus dying were ouercome,
But rather in the middes of all their tormentours,
They ſtoode not ouercome, but liker conquerours.

Quis poſſit ſanctos morientes dicere victos?
Victores potiùs morte ſuêre ſua.

The Iudge or tormentour by cruell tyranny
Might ſubdue the body ſometime vnto torment,
But the minde perſeuered eſtabled conſtantly
In the fayth and laudes of God omnipotent.
Thus were they by paynes and minde magnificent
And by death ſubduers of their owne corps carnall,
Of tiraunters, tormentours and fendes infernall.

Fortius aut maius nihil eſt quam vincere mundum,

The world and vayne pleaſures ſubdued they alſo,
Deſpiſing all pleaſure of thinges tranſitory,
Then, all theſe ouercomming, who looketh clere thereto,
On earth can no man finde more worthy victory:
In ouercomming earth, they wan eternall glory,
And where men ſuppoſed them to haue bene ouercome,
They ouercame both men, earth, and the hye kingdome.

Vincere quàm terras, & ſuperare polos.

For certayne Lorde Ieſu, who thus may dye for thee,
To him can nothing be of more beatitude,
Of more perfect ſweetenes, of more felicitie,
More iocunde, more ioyous, nor yet more gratitude,
Alas we blinde wretches are we not dull and rude,
Seeing our Redemer indure for vs ſuch payne,
And no payne nor dolour to indure for him agayne.

Nil pariter fœlix homini, pariterq; beatum,
Nil pariter dulce quàm tibi Chriſte mori.

Not onely may we dye and ſuffer martyrdome
By torment of tiraunt, by ſworde, water or flame,
But liuing we may dye, if we our ſelfe ouercome,
This vile corps deſpiſing and luſtes of the ſame,
Who dyeth with ſworde, but once him ſelfe doth tame
By death: but who tameth his members corporall
Is dayly mortifyed by death continuall.

Nec tantùm gladio, ſed viui poſſumus ipſi
Hoc tibi contempto corpore Chriſte mori.
Qui gladio moritur tantū ſemel occidat ille,
Occidat hic ſæpè, qui ſua membra domat.

Nor

Nec datur hanc cunctis gladij contingere mortem, Qui cupiunt gladius gratia ſumma dei eſt.

For this death is graunted not vnto euery man,
Which couete for to dye for Chriſt our Sauiour,
Some would fayne be martirs by ſworde, but they ne can,
That is a ſpeciall grace of our dere redemptour,
But this ſaide other death, to vanquiſhe all errour,
To tame this frayle body, and luſt to mortify,
To euery one willing is graunted commonly.

Quem fuerit Chriſtus dignatus morte perire Conſimili, certè eſt proximus ille deo.

But whom Chriſt vouchſaueth to dye by martirdome
Of tirauntes torment, no doubt is, but he is
Next ioyned vnto God aboue in his kingdome,
In endleſſe fruition of his eternall bliſſe,
And next them innocentes which haue not done amiſſe,
But not without merite and endleſſe ioy is he,
Which him ſelfe ſubdueth by magnanimitie.

Wherfore haue done (Reader) addreſſe thee to vertue,
In whoſe cauſe and quarell be bolde to ſtande and fight,
Thy blinde carnall luſtes of frayle members ſubdue,
Be ready for to dye for Juſtice, truth and right,
Deſpiſe all iniury, ſo ſeemeth Chriſtes knight,
Subdue this falſe world, it is but vanitie,
Then thinke thy ſelfe ſtabled in magnanimitie.

What are theſe paſſions of troubles tranſitory,
But cloudes conſuming, and meanes for to call
Man from worldly folyes to bliſſe and endleſſe glory,
Make not double damage of one diſpleaſure ſmall,
Be ſtronge, truſt no tempeſt can laſt continuall,
After ſoreſt ſtormes moſte cleareſt ayre we ſee,
After aduers fortune ſhineth proſperitie.

Who can not abide the one, ſhall not attayne the other,
The ſoure ſauce is ſerued before meat deynteous,
Joy ſauced is with payne, remember this my brother,
Mixt with miſaduenture be chaunces proſperous,
This life is reſembled a building ruinous,
Nowe ſhaked with the winde agayne, nowe reparate,
So fareth by troubles and chaunces fortunate.

The children of Iſraell paſſed firſt the red Sea,
And thirtie yere wandred in ſauage wildernes,
In lande of promiſſion or they in reſt could be,
And longe time of battayle indured harde diſtreſſe,
At laſt were they ſtabled in reſt and quietnes,
So God will his ſeruauntes here in this life chaſtiſe,
Before he receyue them to reſt in paradiſe.

Then haue done, take conforte, be of ſtoute courage,
Haue hope that theſe troubles are earneſt (truſt to me)
Of ſolace and confort in endleſſe heritage,
Make light thing of labours by magnanimitie,
Aduert all thing mundane hath mutabilitie,
Saue vertue well rooted within a ſtedfaſt minde,
Nothing is here conſtant, all tourneth as the winde.

Nothing

Nothing is here constant, nought permanent at all,
Euer perils passed are pleasure for to tell,
A man on grounde resting can not much lower fall,
Let hope and bolde spirite all miserye excell,
Aduert what is written plainly in the Gospell,
He must trauers troubles which will our Lorde insue,
Renounce the frayle world, and his owne selfe subdue.

Our muse hath remayned ynough as thinketh me,
In the shape describing of stoute perseueraunce,
Or paynting the picture of magnanimitie,
God giding our stile, nowe let vs forth auaunce
To describe the vertue of comely temperaunce:
But fauourable Reader thinke not payne, but delite,
Reade forth, for I promit both pleasure and profite.

Iam satis in magnis animis versata Thalia es,
Nunc reliquum propera sancta referre pede.

☞ **Thus endeth the description of the thirde Cardinall vertue named Magnanimitie, or Fortitude, or strength of great minde: And hereafter ensueth the description of the fourth and last Cardinall vertue, called Moderation or Temperaunce.**

¶ *Of Temperaunce.*

Before haue we treated of mindes inuincible,
Nowe place, time, and purpose exhorteth our scripture
In meter for to write as playne as is possible
Of mindes temperate, well manerd and demure,
Who brideleth his lustes, well ordring his gesture,
Keeping comlynes in deede, worde and countenaunce,
Such one ought be counted a man of temperaunce.

Therfore that thou mayest be such one of gouernaunce,
By comely temperaunce thy deedes to dispose
Thy motions of minde, note well in remembraunce,
Whether they be honest, or nothing to purpose,
If they be laudable, then after them compose
Thy maners of liuing, if thy desires be
Repugnant to reason, then vtterly them flee.

Those onely be good desires, cleane and sure,
Which nature requireth, obeying to reason,
Not they whom haute purpose, making reason obscure,
Desireth of proude minde and blinde ambition,
One hauing his owne selfe in his possession,
Him ruling by reason, doth not much require,
Such him selfe possessing, nought further will desire.

For much he not needeth, which of him selfe is Lorde,
But him selfe he counteth riches sufficient,
Who can him selfe gouerne in deede, in thought and word,
Aboundauntly is euer great, riche and opulent
In all nedefull treasure, and neuer indigent,
What man would affirme such one without treasure,
Which of all his deedes is lorde and gouernour.

Thus

De temperantia.

Diximus inuictas mentes nunc ferre modestas,
Et locus, & tempus, propositumq; monet.
Qui cohibet motus animi, seruatq; decorum
Dictis, & factis, is moderatus erit.
Ergo, vt sis talis, tecum tua vota rependas,
Et bona persequere, cætera missa face.

Sunt bona, quæ simplex tantùm natura requirit,
Non ea, quæ fastus, ambitioq; iubet.

Non eget hic multi, qui se possederit ipsum,
Qui se possideat, se putat esse satis.
Omnibus & rebus prædiues semper abundat,
Esse vel absq; opibus diciër ille nequit.

Nam ſe quiſq; poteſt per ſe præſtare beatum,
Si modò poſſideat omne quod intùs habet.
Cui ſua non ſat ſunt, aliud ſed quæritat extra,

Thus euery man may make him ſelfe full of riches,
Repleniſhe him with wealth, ioy and felicitie,
His owne inwarde giftes if he can well poſſeſſe,
Stabling his deſires on thinge of honeſtie,
But miſerable, carefull, and euer needy is he,
Which can not welde him ſelfe, ſubduing all errour,
With him ſelfe not content, ſeeking outward treaſure.

Ille miſer ſemper, ſemper egenus erit.
Nam numero quamuis habeat ſibi plurima diues,
Plura tamen multo ſemper habere cupit.

Which thinketh not ynough the treaſure of his minde,
But of outwarde riches ſeeketh him ſelfe for to ſtore,
For certayne the riche is ſo greedy and blinde,
That though he haue plentie, him ſelfe he counteth poore,
And euer more in minde doth couete much more,
As his coyne increaſeth, and treaſure temporall,
His gredy appetite increaſeth ſtill withall.

Seſe autem totum (ni fallor) poſſidet ille,
Qui ſanæ eſt mentis, quiq; videnda videt.
Corpore ceu totus cenſetur & integer eſſe,
Omnia qui validus integra membra gerit.

Forſooth he poſſeſſeth him ſelfe moſte perfectly,
And eche part to reaſon is due obedient,
Which is of whole minde, beholding inwardly,
All thinges to be ſeene to right expedient,
Such one him ſelfe ruleth by perfect iudgement,
And is called perfect, as men him perfect call,
Which hath his whole members and partes corporall.

Contrà, non totus cenſetur lumine caſſus,
Nec, ſi cui naſus, peſq;, manusq; deeſt.
Sic etiam, ſi cui caligant lumina mentis,
Merſus in errores non ſibi totus adeſt.

But contrarywiſe, this part to vnderſtande,
That man is not perfect which is noſeleſſe or blinde,
Or wanteth any part, as arme, legge, foote or hande,
In like wiſe that perſon is not perfect of minde,
Which one thing perſourmeth, another left behinde,
Or whoſe light of reaſon is drowned in darknes,
Or whom ſundry errours inuoluing doth oppreſſe.

Inough can it not be thee to defende from yre,
And to be ſubdued of beaſtly gluttony,
What vayleth to auoyde frayle Venus raging fyre,
And ouercome to be with malice and enuy,
What helpeth pacience, where reigneth lechery,
Or what helpeth meekenes, where reigneth couetiſe,
An whole minde and perfect ſubdueth euery vice.

Ergo te habe primum, nec res perquire remotas,
Pars tibi cùm deſit, proxima quæq; tua eſt,

And ſtriueth to vanquiſh all errour criminall,
From his minde excluding all braunche of miſliuing,
For this cauſe ouercome thy deſire firſt of all,
And thy ſelfe poſſeſſe thou, as was my firſt bidding,
Then care not, nor ſeeke not for no further thing,
It is not a token of man diſcrete nor wiſe,
To ſeeke outwarde thinges and inwarde to deſpiſe.

Vt ſeſe prudens habeat, de corpore morbos
Pellit, & aſſiduè noxia cuncta cauet.

The prudent man ſpareth no treaſure temporall,
To driue from his body ſicknes and euery ſore,
To haue in poſſeſſion his limmes corporall,
That keepeth good diet when he is whole before,
Then ſhouldeſt thou deſpiſe vayne treaſure much more,
And all outwarde thinges vtterly deſpiſe,
Thy treaſure of vertue to put in exerciſe.

Beholde

Beholde what abusion subdueth frayle mankinde,
All seeketh for succour of paynes corporall:
But very fewe or none regarde the soule or minde,
Let see who receyueth with will poyson mortall,
Or in a pit profounde willingly will fall,
But rather if he take a drinke intoxicate,
Soone doth he for phisike and ayde inuestigate.

Quisnam consulto sumit, potaq; venenum?
In foueam quis se praecipitanter agit?
Quin si quis biberit casu vel fraude cicutam
Antidotum, medicos protinùs ille petit.

If any breake his legge by sodayne aduenture,
Anone a bone setter he hyreth sodaynly,
Or if his sight him fayle or ginne to waxe obscure,
Nature him constrayneth to seeke for remedy:
But yet shall I touche one thing more largely,
If an asse go lame, men tary not a weeke,
But strayte to Smith for remedy they seeke.

Si cui crus fractum, subitò conducit aliptem,
Quin oculis lippis & medicina sua est.
Quod magis est, dicam, claudus si incedit asellus,
Continuò fabrum tu proprio ore vocas.

This cure thou committest for helpe of the body,
If disease haue greued thy reason and thy minde,
Why seekest not succour, for helpe and remedy,
Namely sith the same so easy is to finde,
Alas man thou sleepest, thy reason is to blinde,
Thou shouldest of thy minde haue much greater cure,
Then of thy frayle body, a sacke of vile ordure.

Cur quoq; si morbus sensum, mentemq; grauauit,
Non adhibes curam? resti tuisq; tibi?

Howe much more the minde excelleth thy body
In noblesse of nature and eminent valour,
So much more thou shouldest for it finde remedy,
When it by thy foly is wounded by errour:
Consider of thy soule thexcellent honour,
It hath shape and ymage of God omnipotent,
Thy body is mortall as beast or vile iument.

Hoc etenim cura est maior tibi mentis habenda,
Quo superat corpus nobilitate sua.

Then puruay for thy soule, thy vile body despise,
Why haste thou such pleasure to lose so great treasure,
In so great vayne labours drowning thy minde this wise,
If tourning as a whele in vices euery houre,
And in doubtfull damage inuoluing, and errour,
What meanest to torment it night and day in fyre,
And moste feruent flames of thine vncleane desire.

Quid iuuat in tantos illam mersare labores?
Semper vt ancipiti se rotet illa malo?
Cur illam in flammis noctesq;, diesq; fatigas?

Say, what delite haste thou to lose without profite
Thy dere inwarde Iewell and principall treasure,
Unkinde is thy pleasure, O vayne is this delite,
Unpitifull art thou and cruell tormentour,
Which thine owne proper minde thus drownest in errour,
If he be much cruell whicb doth his body quell,
Who killeth his owne soule is much more cruell.

Et perdis melius, quod potiusq; tenes?
Impius es nimiùm, nimiū crudelis & asper,
In te qui proprias iniicis ipse manus.

Wherfore doest thou contende tinuolue and wrap thy mind
In snares and great nettes of thought, labour and payne,
From which at thy pleasure thou shalt no meanes finde,
The same to libertie for to get forth agayne,
Beholde it is troubled waking with cures vayne,
And nightly when nature demaundeth quiet rest,
The minde moste with cures is tossed and opprest.

Quid tantis certas inuoluere retibus illam,
Si licet vnde volens expli cuisse nequis?
En quatitur vigilans curis, quatiturq; quiescens,

As

Acta velut ſtimulis irre-
quieta furit.
Tu tanquam tortor, tan-
quam bellona flagello
Perſequeris ſæuus, illa mi
ſella fugit.
Nonne foret ſatius de cor-
pore perdere dextram,
Quàm partem, cuius vi-
ribus ipſe ſapis?
Quam partem, è ſummo
quæ eſt tibi tradita cœlo,
Qua ſine cum reliquis
annumerére feris?
O tibi quàm falſa eſt ſpes
viuo, & funere functo,
Si vitæ & mortis dux tuus
æger abeſt?
Sunt ergo imprimis morbi
de mente fugandi,
Quo tibi ſis totus, defici-
atq; nihil.
Hanc tu per ſalubres, & re-
ctos dirige calles,
Sana tibi officium præſtet
vt ipſa ſuum.
Sed nè te longum teneam
chariſſime lector,
Officium ſanæ mentis id
eſſe puta:
Vt tantum ſperet, quod
profit tempore in omni,
Quodq; ſit immenſum,
vel ſine ſine bonum.
Vt timeat, quicquid poſſit
ſine ſine nocere,
In quo non aſſit qui ferat
vllus opem.
Omnibus vt ſtudijs ſolers
ea gaudia quærat,
Quæ nullus morbus fran
gere, viſq; poteſt.
Vt doleat ſolum damnum
quod nulla voluptas
Conſequitur, vel quo vi-
ta ſalusq; perit.
Cætera nil pendas, niſi
quantùm penditur vſus

As a ſhippe is toſſed in vehement tempeſt,
So pricked is the minde vnquiet by furour,
Thou chaſeſt, it ſlyeth in raging without reſt,
Thy minde is miſerable, thy ſelfe art tormentour,
With ſcourge it purſuing and laſhing with rigour,
As cruell Bellona the goddes of battayle,
So thy wofull minde thine owne ſelfe doth aſſayle.

To loſe from thy body a foote or els an hande
Were it not leſſe damage and loſſe more tollerable,
Then to loſe that parte which maketh vnderſtande,
And maketh man to differ from beaſt vnreaſonable,
This is our ſoule or minde whiche is incomparable,
Geuen vs from heauen, without whoſe gouerning
From wilde and brute beaſtes we differ little thing,

But well might be counted with them vnreaſonable,
O what hope diſceatfull haſte thou both quicke & deade
If thy minde be from thee ſicke, blinded and mable
Which both in life and death is graunted thee to leade:
Wherfore here what counſell of reaſon doth thee reade,
Firſt clenſe all diſeaſes out of thy minde and thought
Then art thou ſure and ſafe, and fayle thou canſt nought.

Then art thou ſounde and whole, then art thou perfite,
If thy minde and reaſon be pure and without vice,
So that thou gide thy minde right vnto thy profite
In wayes good and holeſome, and righteous exerciſe,
Then ſhall it to thee do iuſt dutie and office:
But briefly to ſhewe thee, O Reader deare and kinde,
Thinke this is the duetie of perfite and whole minde.

An whole minde and perfite deſireth that onely,
And that onely hopeth which laſteth perdurable,
Which all time doth profite the minde to fortify,
And good without meaſure or ioy interminable.
On the other partie it dredeth payne damnable,
And all thinges noying with endles dolour,
Wherin none aſſiſteth with comfort nor ſuccour.

More briefly to declare, the minde deſireth blis,
And would flee that torment which is interminable,
With all craftie ſtudie and meanes glad it is
To ſeke that ſure glory and ioy incomparable,
Whiche none infirmitie to violate is able,
It onely doth ſorowe thoſe loſſes and damage
Whom no ioye ſucceedeth nor pleaſaunt aduauntage.

But by whom life endles and ſoules health is loſte,
This dreadeth an whole minde and feareth inwardly,
In other earthly pleaſour it fareth like an hoſte,
A ſhorte time ſoiourning and flitting by and by,
Thing earthly and caduke deſpiſing vtterly:
Then vſe thee like a gheſt, take riches in like caſe
As one not long willing to tary in one place.

Ci Conſider

Conſider this moreouer and ſtedfaſtly beleue
That temporall treaſour of frayle mundayne riches
Is nought but a burthen the ſoule and minde to greue,
And in ſundry troubles blinde wretches to oppres
With thought, labour, ſorowe, care and heauines,
Which burthen doth eyther oppres & ſlea thy minde,
Or els in thy iourney hinder thee farre behinde.

A way faring perſon ought gladly to auoyde
Both ponderous burthen and all diſeaſe alſo
Wherby in his iourney he might ſone be acloyde:
This life is a paſſage or way wherein we go,
Circundate in compaſſe with miſery and wo,
But the life enſuing is countrey permanent
Of reſt, ioye and ſolace, or els endles torment.

Thus eyther he graunteth ſure reſt or exile,
If it graunt vs reſt, then endles ioy is ours
Among bleſſed liuers, in this life counted vile,
Among our forefathers and olde progenitours,
Where filled with gladnes and voyde of all dolours
We ſhall all together haue reſt interminable,
And one like fruition in bliſſe ineſtimable.

But if the life comming put vs in baniſhement,
Then extreme deſtruction ſhall vs wretches oppreſſe
In endles perdition, fire, mourning and torment,
And all maner kindes of dolour and diſtreſſe:
But ſuche ſhall in ſuertie the lande of life poſſeſſe
Which ruled by the gifte of whole minde, haue ben fayne
To rid them from ſinnes and vile pleaſures mundayne.

But on the other parte, ſuche entreth in exile
Which driuen in errours to their confuſion
Coulde finde in their heartes to turne no time nor while
To vertue nor goodnes from blinde ambition:
The minde blindly erreth as often as reaſon
Not ruleth, but ſeing clerely what thing is beſt,
The worſt it enſueth by frowardnes oppreſt.

But ouer longe digreſſion we make as I ſuppoſe,
The matter requireth vs forwarde to aduaunce,
And briefly to returne agayne to our purpoſe
To ſpeake of the vertue of worthy temperaunce,
Of well ordred maners and goodly gouernaunce,
And what order ſhineth and worthy comlynes,
When men liſt their dedes diſcretly to redres.

In this thing our ſpeche, whole writing, and our ſtile
Or communication, ſhall henceforth procede,
As playne as our ingine vs graunteth to compile:
Wherfore firſt and namely endeuor and take hede
To kepe comely order in euery worde and dede,
In all dede and duetie moſte of effect doubtleſſe
Is to rule thine actes in ordred comelynes.

This

Hoſpicij, vnde parat hoſ-
pes abire citò.
Quin ea tu pondus credas
morboſq; grauantes,
Quæ te vel perimunt, vel
remorantur iter:
Debet onus morbumq; ſi-
mul vitare viator,
Vt peregat cœptam quā
cupit ire, viam.
Eſt via qua gradimur, vita
hæc erit altera vita,
Patria perpetuum vel da-
bit exilium.
Si patria, ad charos proa-
uos charoſq; parentes
Ibimus, ut conſtet omni-
bus vna quies.
Sin vero exilium, capiet
nos vltima labes,
Accipiet fletus, perpetu-
uſq; rogus.
In patriam redeunt, qui fre
ti munere ſanæ
Mentis ab aduerſis ſe ex-
plicuere malis
Exilium contra ſubeunt,
qui erroribus acti,
Vtere ſe ad verum non
potuêre bonum.
Mens errat, quoties ratio
non imperat, & cùm
Quæ bona ſunt, cernit de
teriora ſequens.
Sed nimiùm fuimus di-
greſſi, iamq; redire
Cauſa monet, noſtrum
propoſitumq; ſequi.
Incœptum fuerat noſtrum
moderatio motus,
Quodq; nitet rebus con-
ſpiciturq; decus.
Hac in re noſter ſermo ver
ſabitur omnis
Tam liquidò, quantùm
noſtra thalia poteſt.
In primis igitur ſtudeas
ſeruare decorum,

Vis magna officijs eius inesse solet.
Dicitur id duplex, cùm quoddam sit moderantis,
Quoddam commune, quod generale magis.
Quod cōmune ferunt, est, quod comitatur honestū,
Omne, & inest illi, nec valet esse sine.
Hoc magis apparens oculis simul auribus extat,
Hoc sine nil rectum, nil reor esse bonum.
Non aliud fuerit, quàm cōuenientia rerum,
Quas homines rectè vel sapienter agunt.

This comelines resteth in due conuenience
And semely proportion, ordering thy dedes all,
Of whom to reduce thee to cleare intelligence,
One comelines is called proportion speciall,
Another comelynes common and generall:
The first one belongeth to mans owne body,
The other to behauiour with outwarde company.

¶Of outwarde comelines in behauour.

This outwarde comelines common and generall
Is so sure annexed to life of honestie,
That without it honest can be no thing at all,
So is it apparaunt and open to the eye,
Open to beholders both for to heare and see,
Without this behauour, after my iudgement,
No life can seme honest, right nor conuenient.

This comelines called nought els ought to be
But of mens dedes a due conuenience,
That is when their wordes and workes well agree,
Well fitting and seming by wisedome and prudence,
Nought done without measure nor without prouidence:
This wise vpon prudence is grounded temperaunce,
As next vnto reason gide of good gouernaunce.

Et velut in toto confusa est corpore forma,
Nec tamē est corpus, sed magis id quod inest:
Sic etiam recto censetur inesse decorum,
Quod rectum exornat, quodq; videre iuuat.
Sic mouet hoc animos, oculos vt forma venusta
Corporis oblectat, detinet, atq; mouet.

And as fourme and beautie is in the whole body,
Yet is it not the body, but ioyned therunto:
Right so is comelines coniopned semblably
To mans behauour, the same adorning so
With order, looke, gesture, and circumstances mo,
That men take pleasour, ioy and felicitie,
Thing right and well ordered so semely for to see.

And like as the fayrenes with corporall beautie
Deliteth and moueth with pleasour to beholde,
So comelines of life with great felicitie
Reioyseth to mans mind much more a hundred folde,
For good men count vertue more precious then golde,
And well ordred maners surmounting all riches,
And namely adourned with pleasaunt comelines.

Aptius id cernas interno lumine mentis,
Quàm verbo, aut calamis id referare queam

Sed decus est aliud, quod partem spectat honesti,
Quæ proprios motus temperat, atq; regit.
Hoc habitu, gestu, mensura, voce, pudore,
Est positum, in cultu, tempore, tumq; loco.

This common comelines or order generall
More playnely appeareth, and sheweth more perfite
By the light of reason, and in his minde one shall
More playnely perceue it then any pen may write,
Or that man with wordes is able to recite,
Wherfore this omitting, let vs our stile addres
Compendeously to touche the seconde comelines.

¶Of the seconde comelines in behauour.

The seconde comelines concerning honestie
Belongeth to mankinde, in proper gouernaunce
To temper his motions, that all they well agree
In habite, voyce, gesture, in looke and countenaunce,
In shamefastnes, measure, time, place & circumstaunce,
So that all thy maners in worde, loke and gesture,
As the time requireth be ordred by measure.

E y Suche

Suche maners ſhall thee make pleaſaunt and acceptable,
Among common people hauing great laude and fame,
And before all other accept and amiable,
Nor after my counſell deſpiſe thou not the ſame,
Whether a multitude do thee commende or blame,
The iudgement of many is greeuous to deſpiſe,
And oft common rumour is truth I thee promiſe.

It nedes muſte be true which euery man doth ſay,
Therfore ſame deſpiſe not, and ſee that thou attende
Vnto the common voyce of people to obey,
For he which his credence no further will extende
But him ſelfe and actes all onely to commende,
Not forſing what other him hinder or aduaunce,
Is iudged not parties of pride and arrogance.

Some maners vncomely by their diſformitie,
By their ill example or vnkinde iniury,
Offendeth mens mindes and woundeth, as we ſee
Howe violent weapon ofte woundeth the body:
But ſuche of vile maners are called commonly
Vile perſons vnmanered and wretches without ſhame,
Them hurting the body vnrighteous may we name.

Nor thinke it not inough nor thing ſufficient
All onely for to kepe order and comelines
Of geſture of body, as is conuenient,
Alſo thou muſte ſtudy with greater buſines
The comelines of minde inwarde to redres,
And inwardly to kepe that beautie moſte of all,
Muche rather then hauour or geſture corporall.

This comelynes is kept and good order of minde
When cleare reaſon ruleth as regent ſoueraygne,
Or if it be ſubiect agaynſt nature and kinde,
Then ſoone to his power it to reſtore agayne,
And ſtill in holy trone it after to mayntayne:
For where reaſon ruleth or is ſure reparate,
By no luſte vncomely can minde be violate.

Of yre to be eſchewed.

In this parte moſte namely defende thee from foule yre,
This foule vice diſtourmeth both countenaunce & minde,
The tonge it diſtayneth, brenning the heart in fire:
What canſt thou conſider more lothly to mankinde
Then a wrathfull viſage reigne as tiraunt blinde?
Oft grinning, oft gnaſhing and foming in furour,
Or gaping as a beare poore wretches to deuour.

As a Bore aſſayled with Dogges round about,
Or as a proude Palfray chaſed with ſpur or bit,
From their mouthes caſteth white foming ſtreames out,
So fareth this blinde wretche raging for want of wit,
As ready in his furour all miſchiefe to commit,
No man would ſuppoſe him a man of wit laudable,
But turned to furies like a beaſt vnreaſonable.

And

Hoc facit vt placeas, gratus ſis omnibus vnus,
In populum de te fama perennis eat.
Nec ſpernas populus de te quid ſentiat omnis,
Eſt graue cunctorum ſpernere iudicium.
Iudicio inferui populi: nan q; eſſe ſuperbus
Creditur is, ſolus qui ſua facta probat.
Offendunt animos hominum deformia quædam,
Vt violant corpus ſpicula miſſa manu.
Qui tamen offendunt, hos dicimus inuerecundos:
Dicimus iniuſtos, qui violenta mouent,
Corporis haud tantùm ſeruandum crede decorem,
Eſt animi interius, ſed magis, atq; magis.
Aſt animum poterit componere quiſq; decenter,
Imperium ratio ſi tenet ipſa ſuum.
Aut ſi deiecta eſt propria de ſede, reſumit
Confeſtim ſolium, quo ſe det illa, ſacrum.
Hic primum à turpi tete ſeruabis ab ira,
Deformat vultum quæ ſimul atq; animum.
Turpius irato quid poſſis cernere vultu,
Cùm fluit a rabido ſpumeus ore liquor?
Sic diſpumat aper cinctus latrante caterua,
Sic etiam frenis exagitatus equus.
Non hominem dicas, feruens quem concitat ira,
In furias verſus incipit eſſe fera.

Conſiliun perdit tanquam furioſus & amens,
Pœnitet hunc facti protinùs inde ſui.

And as one furious mad raging without minde,
He loſeth all counſell and righteous iudgement,
His reaſon ſubdued, his wittes all made blinde,
And oft he committeth haſtie and violent
Dedes, which long after him cauſeth to repent,
He ſodenly ſtriketh with worde or els knife,
And wening to correct depriueth name or life.

Then ſtreight he repenteth and penſiue is therfore,
And without remedy his wrath turneth to wo,
For neyther name nor life can he agayne reſtore:
Thus loſing another him ſelfe is loſte alſo,
And by his occaſion ofte diuers other mo,
The deare wife and children, and often all the kinne,
Long ſorowe and bewayle one haſtie wretches ſinne.

Howe man may refrayne and beware of yre.

Quò peſtem hanc fugias tecum meditaberis antè.
Vt conſtes, ſi te cauſa furoris adit.

This peſtilent plague to vanquiſhe or auoyde
Or ire take his entree, conſider well this clauſe,
That if it inflame thee thy reaſon is accloyde,
Therfore at beginning reſiſt a ſpace and pauſe,
Well pondring and muſing what is the ground & cauſe,
And whether by raſhe anger thou remedie mayſt finde,
If not then refrayne thee and mitigate thy minde.

In ſpecula tanquam vigilat qui præuidet hoſtes,
Sic vigila, incauto ne ruat ira tibi.

Like as a wiſe warriour ſigneth a ſouldiour
For enemies aprochyng to watche and to eſpie,
Beholding forth a far from windowes of a towre,
So watche thou for wrath and anger ſemblablie,
Conſider his aſſaultes and wiſely put them by,
Reſiſt at beginning, ponder that pacience
More often preuayleth then yre and violence.

Egrediensq; domum, tanquam certamen adires:
Limine ſub primo prouidus arma cape.
Teq; para, ſicut timeas, nè fortè latrones,
Aut tibi non viſus hoſtis obeſſe queat.

As paſſing thy lodging prepare thee to battayle,
Drawe nere thee thine armour as wiſe and prouident,
At the firſt motion when yre ſhall thee aſſayle
Stande ſtoutly, reſiſt him ſtrongly incontinent,
Like as thou would withſtande thy foes violent,
Or as if thou feared theeues approching nere
Of thy life to reaue thee, or thing to thee moſt dere.

Si tamen incautus fueris prolapſus in iram,
Ne tuleris merſum te iacuiſſe diu.
Intereà nullo ſumas de crimine pœnas,
In pœnis vllum non habet ira modum.

But if thou vnwarely be fallen into yre
Then ſuffer not thy ſelfe therin longe to remayne,
But riſe thou as quickly as from a flaming fire,
To fall leſſe rebuke is ſo man ſone riſe agayne,
But in the meane ſeaſon while yre doth thee diſtayne,
Take not raſhe puniſhement of any creature,
For yre hath no maner, no mercy nor meaſure.

Sæuitiam nimiam tu deteſtabere ſemper,
Et modicas pœnas tu pius vltor ames.
Præcipuè dulces genitor ſi affligis alumnos,
Cùm modica in natos pœna ſit apta patris.

At all times abhorre thou to muche crueltie,
For great offences take little puniſhement,
Reuenge thy wronges with mercy and pitie,
And namely thou father be meke and pacient
Anenſt thy deare children, and not to violent,
For ſmall puniſhement doth ſore and great appere
Of a tender father agaynſt his children dere.

E iv While

While men thinke, by rigour folly to mitigate,
Ofte time the transgressour correct beyonde measure
Is proner vnto sinne, more harde and obstinate:
Sith prone vnto mercy thee fourmed hath nature
Folowe not in maners a beastly creature,
Blast not after bloud by cruell vengeaunce,
Thus art thou commaunded by worthy Temperaunce.

Of to muche bourding or sport to be eschewed.

Another wilde motion to raging pre contrary,
As dissolute sportes and wanton game to play
Also muste be voyded as thing not necessary,
Mankinde is not borne to sport and bourde alway,
Though luste this requireth yet reason will say nay
Of nature to trifles product none of vs be,
But to sadder pastime and warke of grauitie.

Be rather in wordes fruitefull and profitable
Then iocundly iesting with wordes of wantonnes,
Men iudgeth the licour to the vessell semblable,
And ofte time the wordes doth mans thought expresse,
Use seldome times bourdes, but often vse sadnes,
Yet temperaunce chargeth not sportes to refuse,
But in time and measure all thinges for to vse.

Neyther it semeth to vse thee in that wise
That all men forsake thee for solemne grauitie,
Nor to be so wanton that all men thee despise,
For companable sportes and familiaritie
Seke not to get glory nor lawdes vnto thee,
Of a common gester or bourder hauing name
Thou countest this worship, but certes it is shame.

Like as it is laufull to people fatigate
And wery with labour their bodies to comfort,
And sometime them resting their strength to recreate:
Right so is it lawefull to bourdes to resorte,
And sometimes the spirites to recreate with sporte,
But mingle so in measure mirth and iocunditie,
That men not repute thee forgotten grauitie.

Use mirth with good maners and moderate measure,
With honest shamefastnes and not outragious,
Or els in suche wordes of mirth thy selfe inure
Wherby thou mayst appeare quicke and ingenious
Not raging in gestes as ribaulde vilanous,
But when thou seest season and felowes like to thee,
Then season thy bourdes with prudent grauitie.

And vnder iocunde gestes close wisedome and substaunce,
Not gigling nor laughing for others vayne pleasour,
As the time requireth alter thy countenaunce,
And after thy matter, not wanton nor soure,
Exalte not thy wordes in dissolute clamour,
Nor in speche superflue, in going and gesture
Be not rashe nor hastie, but sober and demure.

Hurte

Ac veniam pronum cum te natura crearit,
Siluestres crudus non imitere feras.
Est quoq; vitandus motus contrarius iræ,
Qui semper ludo vertitur, inq; ioco.
Non nos ad ludos genuit natura iocosq;,
Sed multò grauias illa requirit opus.
Vtilis in dictis sis plusquā voce facetus,
Seria sint crebrò ratior ipse iocus.
Non tamen illa vetat nos ludere, nonq; iocari,
Sed iubet in rebus omnibus esse modum.
Non decet, vt tanquam durus fugiaris & asper,
Nec quoq; contemptus sis leuitate tua.
Gloria non ludo tibi sit quæsita iocoq;,
Vt tota fias ludius vrbe vagus.
Vt liquit fessis vires reperare quiéte,
Sic salibus raris te recreare licet:
Cumq; iocum misces, sic sic moderabere dictis,
Ne facile ex ipsa tu grauitate cadas.
Sit iocus ingenuus, moderatus, sit verecundus,
In quo vel multum luceat ingenium.
Ergo vbi tempus erit, non tanquam scurra volabis,
Sic salibus pondus, gestus & ipse grauis.
Vox tua non nimio fuerit clamore soluta,
Nec citus incessus, cuiq; tumultus inest.

Non ledant quenquam, caueas tua vetba iocosa,
Contriftent nullum, fint fine dente fales.

Hurt no maner perfon with thy gefting wordes,
Geuing them occafion of anger or fadnes,
Auoyde of all checkes fee that thou vfe thy bourdes,
To moue one to malice, another to gladnes,
It ought not be lauded, but reproued doubtles,
Though many by the mirth be iocunde in an hall,
One checked and hafty foone trouble may them all.

Nec ridere vetant quenquam mea fcripta modeftè
Sed nimium rifum forma decora vetat.

And briefly fuche bourdes are litle of valour,
Which purchase difpleafure of any creature,
In caufing one to laugh, another for to loure,
Nor no man forbiddeth our writing or fcripture
To laugh, fo it be done in maner and meafure:
But comlynes of chere, and fhape of countenaunce
By laughing fuperflue is grieued of femblaunce.

¶ Of ouer much laughing to be forborne.

Turpis enim rifus nimius, nam fufus vbiq;,
Quid pueri, & fractus quid muliêris habet.

Ouer much laughing is foule and difhoneft,
Unto the face and figure not fmall deformitie,
One alway loude laughing at euery toy and ieft,
Maketh his hid foly playne euident to be,
One euery where laughing, as is a childe, to fee,
Loude gigling and laughing is but a foolifhe figne
And euident token of maners feminine.

Eft odio dignus, qui furtim riferit, & qui
De damno alterius foluerit ora iocans.

Grin not in derifion with fayned countenaunce,
A fayre iocunde fmiling is counted commendable,
Who laugheth at mifchiefe therein hauing pleafaunce,
Of hatred is worthy, as lewde and reprouable,
To laugh at vice committed is grieuous and damnable,
As theft or aduoutry, or others loffe or griefe,
Such feme by their laughing mayntayners of mifchiefe.

¶ Of ouer much and difhoneft play to be efchewed.

In ludis vites, quo quæftus quæritur, & quo
Iacturam nimiam temporis ipfe facis.

Flee gamning and playes as roote of fundry crime,
And mofte namely fuche, where lucre is damnable,
Or where loffe enfueth of goodes, name and time,
And falfhood committed by meanes difceyuable,
Where is murther, periury, and othes abhominable,
And other his conclufion, theft, ftrife and beggery,
Or goodes falfly gotten by fraude and tretchery.

Si fueris iuuenis, ludum tibi quære laboris,
Qui caufam præftet, quē moderere tamen.

Of frefh lufty iuuent if thou be in the floure,
Then get thee to fportes, as is to thee feeming,
Thy ftrength to exercife in paftime of labour,
But vfe muft thou meafure and order in all thing,
With time and company, as feemeth beft fitting,
Obferue thefe circumftaunces, and gamning is laudable,
Or els it is folly, and thing vituperable.

Ludere non vnquam vidi, nec perdere tempus
Egregium, & digna cum grauitate, fenem.

Age neuer fawe I play, and without loffe of time,
For gamning and age do very ill agree,
A fmall fault to youth, in age is grieuous crime,
No olde man can play, and keepe his grauitie,
Of death the remembrauce, his gamning ought to be,
It is a fonde fury, and very blinde dotage,
To haue childifhe pleafure in colde decrepit age.

Age

Age wise and great player neuer sawe I in my life,
Nor a yonge man geuen to greatly vnto play,
Which in time to come was likely for to thriue
Or come to great honour, but rather soone decay,
Wherfore youth, refrayne thee, consider this alway,
Well mayest thou recouer riches and honestie,
But time past and mispent reuoked can not be.

Of wise men and learned frequent thy company,
When thou art disposed thy minde to recreate,
After wery watching and labour of study,
Of such company if thou be cleane priuate,
Muse then on some pleasure not hurting thine estate,
Meditation augmenteth the wittes semblably,
And quickeneth, as walking doth comfort thy body.

¶ Of lust Venerious to be refrayned.

Be not beastly ready thy lustes to fulfill,
Let Venus fele bridle her pleasures to refrayne,
For if thy carnall desire abroade wander at will,
Thy soule name and body it greatly shall distayne,
Who to much on Venus fixeth his minde and brayne,
Or leaneth to his belly, is beastly of nature,
Of man only bearing the name, shape and figure.

Nought lightneth more mankinde to passe vnreasonable,
Then gluttony and slouth, and lust without reason,
These three confederate, in working agreable,
To vertuous maners are venemous poyson,
Both wit and discretion keeping in dongeon,
And who that perseuereth in any of these same,
He loseth soule, body, life, riches and good name.

¶ Vvhat remedies are against bodyly lust.

Who would of vilde Venus alay the feruent flame,
Or quenche in his body the nutriment of lustes,
Must take away the fiery brandes from the same,
Remembring it shall turne to carion and dust,
Nought kindling for this flame, in minde reuolue he must,
And sobernes obserued, he must auoyde excesse,
Nought kindleth more Gupid then beastly dronkennes.

When fayre flattering Cupid shall thee with dart assayle,
Abide not the bickering, stande not to striue and fight,
It is a strife doubtfull, and dangerous battayle,
And moste for aduauntage it is to take thy flight,
Auoyde place and presence, flee wordes, flee the sight,
Flee bed, borde and chamber, trust not to thy wisedome,
Els art thou made subiect, and wretchedly ouercome.

Nor be thou not in purpose to proue or to assay
Howe thou canst in chastitie and sobernes abide,
When the table charged, and Thais decked gay,
To tempt and prouoke thee be ready by thy side,
But flee and withdrawe thee, beware, and stand awide,
Contoyne not fire to flare, the one hote, the other drye,
It harde is to keepe both, flaming sodaynly.

Nec iuuenem vidi nimio
se dedere ludo,
De quo præcipui spes sit
habenda boni.
Sit tibi congressus cū doc-
tis, cumq; peritis,
Cum studio lassus, te re-
creare cupis.
Ingenij vires auget medi-
tatio, gressus
Incolumes artus non mi-
nus ille facit.
Sentiat & frenum Veneris
sibi adesse voluptas,
Ne, quantum libuit, sit
spaciata procul.
Qui nimis indulget Vene-
ri, paretq; palato,
Re pecus est, tantùm no-
mine dictus homo.

Quisq; Cupidineas pote-
rit compescere flammas,
Qui fomenta rogis abstu-
lit apta suis :
Quique nihil voluens ani-
mo, quod concitet ignem,
Nec nisi seruata sobrieta-
te, bibit.
In pugnam dubij noli pro-
dire duelli
Cum Venere, & mensa
prælia inire caue.

Nec tentare velis, quàm so
brius atq; pudicus,
Cùm Thais, & mensa sit
tibi structa propè.
Difficile est flammam non
se inclinare repentè,
Proxima cum rapido sit
sita stupa rogo.

That

Turpia quo vincas, fac certes eminus illis,
Fac tua ne ſubeat tecta peſtulca cohors.

That thou mayeſt ouercome theſe vices beſtiall,
Fight with them aloufe, and neuer approche nye,
Of the ſort of Thais ſuffer thou none at all
In the houſe to enter, farre flee their company,
Their gorgious diſguiſing regard not vtterly,
Their peakes nor pappes, their gliſtring paynted ſkin
Aduiſe not, for theſe are hid ſnares vnto ſinne.

Ne veniant intrò, cum vectibus obſtrue portas,
Non tutum eſt illis conſeruiſſe manus.

Their falſe heare inuolued, in nettes intricate,
Their breſtes vnbraced, their ſmerking paynted chin
Of youth and confuſion, and the fendes bayte,
From God to Lucifer yonge people for to win,
Therfore barre thy gates, let none of them come in,
Auoyde them as furyes iſſued out of hell,
It is extreme perill with any of them to mell.

Non ſine te victo, credas, in fine recedent,
Ipſe triumphatus, & ſpoliatus eris.

For if they once enter and once thy heart inflame,
Beleue, they depart not (ſo come they for the nonce)
Till they haue ouercome thee to thy rebuke and ſhame,
And till thou be ſpoyled, and gnawen to the bones:
Therfore flee their clawes, flee and voyde at once:
For it is but foly to truſt thy wit and might,
For herein is gotten ſure victory by flight.

Quæritur hac in reſolùm fugiendo triumphus,
Quis mirére magis? eſt data palma fugæ.

And that is more wonder and muche more maruayle,
The palme here is geuen to ſuch as will not fight,
But flyeth in all haſte, and will not abide battayle,
Remembring a cowarde, and auoyding out of ſight,
Truſt not thy wiſedome, thy grauitie nor might,
Theſe feminine flattering, and weping faynedly,
Subdueth all conſtance, and might they mollify.

¶ Of meanes to redeme thee from bondage of Venus.

Denique captiuus ſi fortè Cupidinis ires,
Te properè redimas quā minimo ære potes.
Excute de miſeris laqueos ceruicibus ipſos,
Vim facias, fugias, eſt mora plena mali.
Nam quicunq; fuit Veneri blanditus, ab illa
Durius affectus ignibus eſſe ſolet.
Cùmq; homo ſis, certè diuinæ mentis imago,
Vt deus à carne eſt, ſic procul eſſe ſtude.
Quamuis clàm pecces, ſemper tamen es tibi teſtis,
Cur alium quàm te, tu vereare magis?

If thou to vile Venus, or blinde Cupid volage
Be led as ſubiect, bounde in captiuitie,
For as ſmall as thou can, thy ſelfe rid of bondage,
Haſte thee by ſome trayne out of priſon to be,
Sone file off thy fetters, get thee to libertie,
If ſmall thinges helpe not, no perill ſee thou ſpare,
Uſe violence or ſtrength to breake thy deadly ſnare.

Shake off thy coler from thy necke miſerable,
In tary is no truſt, but ieopardy mortall,
As olde rooted ſores appereth incurable,
So is it harde to flee olde luſt venereall,
Who flattereth blinde Venus hath moſte bondage of all,
And while man prolongeth to leaue his wilde deſire,
Him Venus moſte flameth with feruent deadly fire.

Sith thou art man fourmed to Gods owne ymage,
Preſerue Gods figure from beaſtly vilany,
Folowe not thy luſtes, as running in outrage,
But from carnall pleaſure auoyde thee vtterly,
Remember thou canſt not offende ſo ſecretly,
But that thine owne perſon is witnes preſent there,
Then why ſhould the other more then thine own ſelf feare?

Thou

Thou wouldeſt not offende before a king preſent,
Nor any other perſon which loueth honeſtie,
Then art thou afeard of God omnipotent,
So foule deede to commit before his maieſtie:
Doeſt thou not conſider that God all thing doth ſee?
Alas, whether wilt thou flee to perfourme thy luſt,
But God there is preſent, and ſee thee needes muſt.

Flee vp to the cloudes, or hide thee in the grounde,
Incloſe thee in cauernes or place inueſtigable,
In heauen, hell, and earth, or in the Sea profounde,
Our Lorde all beholdeth, O caytife miſerable,
Conſider this in minde, and liue as reaſonable,
If thou wouldeſt abaſh before a lorde or knight,
Then feare thou more greatly to ſinne in Gods ſight.

Wherfore, ſith our Lorde doth euery thing eſpye,
And ſearcheth the ſecretes of thine heart and minde,
Order and diſpoſe well thy maners inwardly,
And thine inward motions in comely order binde,
And though they be ſecret, yet leaue them not behinde,
For though none perceaue thē, that thing forceth but ſmall,
Sith thine owne conſcience, and God beholdeth all.

Though vile luſt of Venus in all men be damnable,
Yet is it moſte lothſome and vile in crooked age,
In age can nothing be more foule and reprouable,
Nor thing more reſembling to frenſy or rage,
For this thing belongeth to fathers olde and ſage,
By their good example to gouerne wilde iuuent,
And not to induce them to workes inſolent.

And ſo beholde men aged in communication
Before youth behaue them, filed with none offence,
That their good example of conuerſation
May reduce fraple iuuent to vertue and prudence,
Whereby they may to age haue greater reuerence:
For ſuch good example and hauiour commendable,
In olde time men aged were greatly honorable.

And for ſuch example ſad fathers auncient,
Were honoured of fathers more yonge, of their linage,
Agayne this belongeth to duetie of iuuent,
To worſhip and honour olde fathers ſad and ſage,
To ſuſtayne and comfort their life and feeble age,
To gide and aſſiſt them in Churche, way and ſtrete,
Geuing them ſtede and ſeruice, where euer they them mete

And whether court or market require, or ſolem day,
This longeth to duetie of yonge men commendable,
To folowe ſage fathers, and cleue to them alway,
With truſty attendaunce and wayting ſeruiable,
Of whom youth ſhall deſire ſad doctrine profitable,
To knowe whoſe example them ſeemeth to inſue,
Whoſe geſture to folowe, and whoſe they ſhould eſchue.

For

Qui latitant intùs, motus compone decoros,
Nec minus id cures, ij quia fortè latent.
Namq; parùm refert, quòd nemo perſpicit illos,
Quos tacitò tecum nocte dieq; vides,
Omnibus eſt vitio Veneris damnoſa libido,
Sed nihil in ſenibus fœdius eſſe poteſt,
Præterea ſenibus nimirùm conuenit illud,
Exemplo vt iuuenes, con ſiliiſq; regant.
Se præſtent tales coram ſermonibus illis,
Vt poſſint multo ſemper honore coli.
Hoc ſolo quondam fuërat veneranda ſenectus,
Hoc ſolo antiquos ij coluêre patres.
Sed contrà iuuenes ſeniū venerentur, adorent,
Sint comites longæ, ſubſidiumq; viæ,
Curia ſeu poſcat, ſeu ſacra feſta diei,
Hærebit ſenibus officioſa cohors.
Ex quibus optabunt, cuius præcepta ſequantur,
Geſta ſimul cuius ſint imi tanda magis.

Eſt (fateor) magnum ſignū virtutis in illo,
Obſequio gaudet qui celebrare ſenem.

For truth a great token is in him of vertue,
Which glad is with ſeruice to honour feble age,
For his good example ſhall many mo inſue,
And honour ſhall he haue after of his linage:
But one yonge deſpiſing olde fathers ſad and ſage,
Is likely in his age to be of ſmall valour,
And not worthy ſeruice, loue, worſhip nor honour.

¶ Of temperaunce to yonge men belonging.

Confirmet iuuenum labor & patientia corpus,
Arcendi a Venere ſunt, nimioq; mero.

Yonge men ſhould diſpoſe them alway to buſynes,
And laudable labour, refuſing for no payne,
And therein them cuſtome, auoyding ydlenes,
From exceſſe of wines they muſt them ſelfe abſtayne.
And vile luſt of Venus by couernes refrayne,
For idle youth diſpoſed to beaſtly gluttony,
Runne headlong to riot, vile luſt and lechery.

Sintq; cibi viles poſiti, vulgataq; menſa,
Nam tantùm venter, non ſaturanda gula eſt.
Non epulas iuueni mittat famoſa popina,
Sed quas decoxit parca coquina patris

Therfore ought their meates be common and homely,
Not ouer aboundaunt, coſtly nor deynteous,
To content their body, and not for gluttony,
Serue thou not iuuent with diſhes ſumptuous,
From the coſtly kitchen of taſte delicious,
Small thing pleaſeth nature, let them content the wombe,
With ſcarſe meat in meaſure of poore kitchin at home.

Conforted is nature by meates in meaſure,
Mans life is lengthed by diet temperate,
By meates immoderate confounded is nature,
Complexion corrupt, and life is breuiate,
The clere wit obſcured, and reaſon violate,
And with ſluggiſh ſlouth the body whole oppreſt,
And when belly full is, the bones would haue reſt.

Sed neq; deſidiæ dederint ſe ætate ſenili,
Quis neget à ſenibus plurima poſſe geri?

Thus temperate diet, labour and exerciſe
Belongeth vnto youth, to bate their hye courage,
And withdrawe their mindes from lewde pleaſure of vice,
In like wiſe is labour belonging vnto age,
It ſeemeth not olde men, them ſelfe reputing ſage
To geue them vnto ſlouth: what wiſe man can deny
But that to many thinges men aged may apply.

Aut leget aut ſcribat, cùm primùm ex æde reuerſus
Sacra, iam primo ſole oriente, fuit.
At puer addiſcat, tum plurima corde reponat,

After they at morning at Suns firſt riſing,
Haue ſerued deuoutly our maker firſt of all,
Then may they write or reade, or do ſome other thing,
Of light eaſy labour, as beſt doth them befall:
But children ought to learne, and rulers on them call,
To cloſe in their mindes learning, as chiefe treaſour,
For youth ſoone is moued to burthen of labour.

Nam facile eſt puërum cogere ferre iugum.
Ne cures, ſenſus ſi non percepit ad vnguem,
Cùm recitat multos ordine mente libros.

Soone is youth compelled the yoke ſtrongly to bear,
Therfore let them learne and render buſyly,
And as for this matter haue thou no care nor feare,
All if they conceyue not eche ſentence perfectly,
Though they diuers bookes can render by and by.
For ſeede is not ſowen into the grounde in vayne,
Though it ſpring not vp incontinent agayne.

For

For it certayne season is hid within the grounde,
Differring for to springe, yet riseth it at last,
But in the meane season it resteth and is bounde,
Nourished in the grounde, and rooting it selfe fast,
As in the mothers wombe, but when that time is past,
And it hath receyued his nutriment and strength,
To hundredfolde fruite it springeth at the length.

Nam ſparſum in terra ſemen, producere germen
Differt per menſes, & tamen inde feret.
Intereà terræ matris nutritur in aluo,
Cui tacitò vires ſuggerit illa ſuas.

So vnder like maner a childe tender and milde,
What thing he hath learned in his frayle tender age,
Shall finde thereof the fruite, when he passed childe,
And come to mannes estate, with double aduauntage,
Therfore first recorde thou, as birde within a cage,
In thy ioyous iuuent thy tunes tempring longe,
And then at mans estate forth with thy pleasaunt songe.

Sic puër à teneris quæcunque acceperit annis,
Reddere iam fructus ſentiet ille ſenex.

Be comely in cloathing as seemeth thy degree,
Mete vnto grauitie, to wisedome and sadnes,
Flee pompous apparayle least outward vanitie
Might shewe thy hid thoughtes and inward foolishnes,
For oft proude apparayle doth openly expresse,
Light maners misordred, hid in the minde within,
As inward complexion appereth in the skin.

Sit tibi conueniens cultus, grauitateq; dignus,
Ne retegat veſtis, quod tibi corde latet.
Veſtis enim multos molles detexit, & intùs
Innatum prodit quod latet vlcus iners.

A red bile or blister appearing outwardly,
Is token that ill bloud corrupt and putrified,
Is closed in the fleshe or vaynes inwardly,
Right so by the cloathing ill maners are espyed,
Such euident signes are harde to be denyed,
Thus dissolute cloathing, wanton and variable,
Declareth wilde maners, and rashe mindes vnstable.

Quæ rubet in ſummo carnis veſica puſilla,
Eſt index infrà ſanguinis illa mali.

Such wanton apparell, and disguising delicate,
Belongeth to women, light, volage and vnstable,
And much it repugneth to mans sad estate,
Yet is it in woman not greatly commendable,
Saue onely that fooles reioyce in their bable,
And frayle creatures of reason vnparfite,
In outward disguising haue speciall delite.

Delicias potiùs credas muliëribus aptas,
Quamuis nec nimias in muliëre probem.

Wherfore, if such pleasures of pompose vanitie
Come to thee by fortune, do not to them apply,
If fortune denye them as contrary to thee,
Then likewise despise them, nor seeke them not greatly,
A man ought to count it indigne and vnsemely,
To cloath him repugnant to custome of nature,
In womans apparayle, or feminine vesture.

Quare deliciæ ſi ſint, non mollis inhære,
Nec, ſi non fuërint, anxius ipſe pete.
Femincos cultus, & geſtus ſumere molles,
Vir putet indignum, ridiculumq; ſimul.

Such maner is worthy scorne and derision,
What is more vncomely repugnant to nature,
Then man to leade his life in frayle condition,
Vnder fonde disguising of feminine vesture,
But yet in thy cloathing be not vile and impure,
Least some man repute thee a rude rurall vilayne,
From excesse and contempt in like maner abstayne.

Quid magis eſt contra naturam, ſiue decorum,
Quàm ſub fœminea viuere veſte virum?
Sorde tamen careas, nec tu videaris agreſtis,
Molliciëm pariter, duritiemq; fuge.

So

Sis pauper quamuis, tu mundè viuere debes,
Nam neq; qui pauper, ſordidus eſſe licet.

So neyther in clothing to wanton nor to vile,
In all thinges meaſure is counted commendable,
Though nedie pouertie all welth from thee exile
Yet go cleane and clenly as muche as thou art able,
For though thou be poore yet honeſtie laudable
Will that thy apparell be not filthie, but cleane,
By poore cleane apparell good life is outwarde ſene.

Nec qui te mollem prohibet te ſuadet agreſtem
Et durum, quod ſtat inter vtrumq; probat.
Dedecet, extremis nimiū quodcunq; propinquat,
Eſt laudi, centrum quod mediumq; tenet.

But though I forbid thee proude curioſitie
Yet do I not counſell nor moue thee to rudenes,
But meaſure I commende, which kepeth honeſtie
Betwene tender clothing and rigour or hardnes,
Penury I prayſe not, nor yet commende exceſſe,
Extremitie in all thing is very ill ſitting,
But meane and meaſure is lauded in all thing.

Of temperaunce in liuing and diet to be obſerued.

Simplicitas menſæ placeat (non arte paratæ)
Quæ poſſit tantùm tollere parca famen.
Sufficiens victus tibi ſit, nec præbeat vllam
Menſa voluptatem, ſed tibi nuda cibum.
Exitet ipſa fames ieiunum longa palatum,
Non ſapor inuentus mulceat arte gulam.

Content thee with meaſure of diet at the table,
Nor ſeke not for meates coſtly nor exquiſite,
Prepare not by cunning ſwete meates variable,
To ſlake thirſt and hunger haue onely thy diet,
Let foode be ſufficient to ſlake thine appetite,
Garniſhe not thy borde for luſte and gluttony,
But onely for nature and nede of thy body.

Let hunger be thy ſauce thy meates to ſeaſon,
Prouoke thine appetite by holeſome abſtinence,
Care not if thy diſhes or meates be geaſon,
Where one diſhe ſuffiſeth can be none indigence,
Inough is a banquet and pleaſaunt opulence,
By ſauour of ſauces the ſtomake to exite
Is ſigne of gluttony and beſtiall delite.

Fercula non muneres, eſcas ſed poſce ſalubres,
Et placeat quæ olim cœna placebat auis.

Recken not thy diſhes but holeſome meate deſire,
Content thee with diet of fathers auncient
Which whilome were called from plough to an empire,
To rule all the worlde for liuing excellent,
Colde fruites for their foode thought they ſufficient,
Then what pleaſure haſte thou ſo coſtly to procure
So deinteous diſhes of them to make ordure.

Nec magni eſſe puta, quod gloria, parta culina
Sit tibi, ſed potiùs ſobriëtate ſtude.

Thinke it not great glory to get thy ſelfe a name
By ſmoking of kitchens, for like as the ſmoke doth waſt,
So lightly with the ſmoke doth baniſhe ſuche fame,
And thy laude forgotten when hunger is once paſte:
While the riche is replete, vnethes at the laſte
Is one ſimple morſell ſet to the wretches poore
Which in colde and hunger foorth ſtandeth at the doore.

Say what is thy glory for meates this wiſe ſpent,
It is for vayne glory, thy merit is right ſmall,
If thou wilt make feaſtes for God omnipotent
Then fede Gods ſeruauntes poore people firſt of all,
Herein is ſure merite and laudes ſpeciall,
And right path directing to laude and ioy endles,
Wherfore thus behaue thee, or vſe thou ſobernes.

F i Of

Of all thinges beware of bestall dronkennes,
For it man defileth with moste deformitie,
And doth not for the time muche differ from madnes
When it is enflamed to rashe audacitie,
By madnes it kindleth all vile enormitie,
It discloseth counsell, and casteth to the grounde
Moste famous olde cities the same doth it confounde.

It febleth the body abiding mans life,
It moueth debates and kindleth lechery,
Thousandes it murdreth without weapon or knife,
It breaketh louedayes and causeth robbery,
The witte it confoundeth with hasty frensy,
When these vile dronkardes are ingorged as swine,
What seke they but brauling, lust murder and rapine.

No counsell nor comfort, no grauitie nor grace,
None order, no maners, no lawe nor honestie,
No wealth, strength or riches, can rest wher it hath place,
But all it confoundeth by bestialitie,
Reioysing in mischefe and all iniquitie:
Alas wretched dronkarde aduert thy beastly sin,
Consider in what state and blindnes thou art in.

While thou wastest drinke the drinke wasteth thee,
While thou wine consumest by luste insaciable
Thy selfe art consumed in thine enormitie,
Before our Lorde art thou counted abhominable,
Of angels despised as beast vnreasonable,
Of men art thou scorned and hated of moste parte,
And of all vertues playne destitute thou arte.

The fendes infernall also doth thee confounde,
Thy reason is blinded and drouned in ordure,
And as a witlesse beast all treade thee to the grounde,
Alas grace thou losest and confoundest nature,
Finally abhorred of euery creature:
In blasphemyng othes is thy delectation,
And headlong thou rennest vnto dampnation.

Wherfore this consider and ponder in thy minde,
What mo diuers perils procedeth of dronkennes,
In boundes of measure therfore thy liuing binde,
And purchase thee vertue of holesome sobernesse:
But though I geue counsell to flee and voyde excesse,
Yet geue I not counsell to be so scarse and harde
That men may repute thee a couetous nigarde,

Nec tamen parcus eris subeas quòd nomen auari,

And vse in all places of thy maners to bable,
So that thy liuing to streite in nigardnes
Among common people be as a common fable.
Also in small thinges vse not so great hardnes
That no place be graunted to pleasour and gladnes,
Fixe thou no lawes betwene other and thee,
But that sometime gladnes may comfort grauitie.

Et fias vulgi fabula trita tui.
In minimis rebus ne cures figere leges,
Læticiæ vt nullus sit datus vsq; locus.

For

Nam res parua quidē per magnum dedecus affert,
Et tamen illa nihil vtilitatis habet.
At, cùm ſint multæ partes cauſæq; decori,
Præcipua eſt, ſcimus qua variare vices.
Non ſemper ſit idem ſub quoquo tempore honeſtū
Vt Protheus, multas vertitur in facies.
Quicquid enim iuuenem decuit puerumq; tenellum
Non eadem poſſunt illa decere ſenem.
Conditio, officium, tempus diſtinguit, & ætas,
Vt modò quod decuit, nunc tibi turpe putes.
Iamq; magiſtratus, modò quòd priuatus agebas:
Deſine, nunc aliud publica cauſa monet.
Quæ fuerant, medijs tibi verba ferocia caſtris,
Vrbe morans mittee, reſpuit illa togo.
Si ſtudijs ageris iuuenilibus ipſe ſeneſcens,
Scito, quòd officium deſeris omne tuum.
Si neq; mutauit mores pro uecta ſenectus,
Vt tetrum monſtrum, diffugienda tua eſt.
Optaſti iuuenis pertingere aduſq; ſenectam,
At nunc optanda eſt altera vita ſeni.
Ridendus ſenior, pueri qui ſuſcipit artes,
Tanquam ſi in cunis nūc recubare velit.
Aſpice quàm differs alijs in veſte ſacerdos,
Tantúm differre moribus ipſe velis.

For ofte of ſmall thinges commeth great diſhonour,
Yet ſuche a ſmall thing grounde of diſhoneſtie
Is of little ſubſtaunce, pleaſour or valour,
And playne of no profite nor yet commoditie:
Therfore I counſell thee ſuche nigardiſe to flee
And ſolemne countenaunce, one peny with gladnes
Sometime is better ſpent then horded great riches.

But though many poyntes belong to comelines,
Yet this is the chiefeſt and moſte eſpeciall,
Our maners to vary and dedes to redres
To time, place and cauſes, according as they fall,
One ſelfe thing is not done honeſt in times all,
Our dedes muſte alter and vary be thou ſure,
As monſtrous Protheous ofte varied figure.

Suche thing as beſemed yonge Iuuent and volage,
Or thinges of a childe commended as well done,
Theſe can not be comely beſeming man of age,
For time, place, age, office, roume and condition,
Deuideth and varieth all thinges vp ſet downe:
That ſuche thing ſemed earſt honeſt and laudable,
Nowe ſemeth diſhoneſt, vile and incommendable.

Suche thinges as thou did being of ſimple name,
Without rowme or office lauded in diuers wiſe,
When thou art in office thou muſte vary the ſame,
And of thine olde maners the greateſt parte deſpiſe:
In Court or in Citie thou muſt not vſe that giſe
In rough ſpeche and cruell which thou had in battayle,
There rigour aduaunced, here mekenes doth preuayle.

If thou waxing aged vſe youthes buſines,
Knowe thou for certayne thou paſſeſt thy nature,
Thy duetie and boundes excedeſt thou doubtles,
As an erring dotarde of childiſhe wit obſcure,
For if thy feble age in childiſhe life indure,
And alter not maners from wilde to grauitie,
Thine age as a monſter all people ought to flee.

When thou waſt a yong man thy ſpeciall deſire
Was to liue till age, but when thy ſelfe art olde
A newe maner of life thou nedes muſte require,
Where thou in youth liued raſhe negligent and bolde:
Agayne age requireth wiſe maners ſad and colde,
An olde man and childiſhe of maners, ought certayne
Be ſcorned as he lay in cradle newe agayne.

Conſider, O Prieſt ſacred to God omnipotent,
Thy gowne and thy clothing, thy name and dignitie,
Theſe are to lay people muche greatly different,
So muche let thy maners from lay men diſagree,
Howe muche more thou paſſeſt in great auctoritie,
In meter or order, in office or prebende,
So muche loke in vertue and maners to aſcende.

F y And

And as thou procedest as Regent honorable,
In vertue and maners likewise be Presĩdent,
And though none about thee to thee be comparable,
Yet be thou not more proude, more hautie or negligent,
Nor trust not more greatly to thine owne iudgement,
But do in due order what longeth vnto thee,
Not folowing the life nor secte of commontie.

If thou be made a Lion take maners of a Lion,
I meane if men set thee in rowme and dignitie,
Use Iustice with mercy, lawe with compassion,
Of maners like a mouse no longer mayst thou be,
Cleare eyes of an Eagle when Christ shall graunt to thee,
Then clerely loke vpwarde, and liue as thou art bounde,
And be not as a moule still digging in the grounde.

When thou wert a knight or a stuborne souldiour
The weapons of warfare were pleasaunt vnto thee,
But nowe thou art Christes knight thy weapon & armour
The Crosse of Christ Iesu of duetie ought to be,
When thou of Phisition vsed the facultie
Thou curedst sicke bodies of sores corporall,
Thou nowe made a pastour cure sores spirituall.

Geue nowe to poore languent spirituall medicine,
And watche well thy foldes as ought a good pastour,
A pastour well watcheth by night dreding rapine,
Least violent wolues might his weake shepe deuour,
It can not be inough for merite and honour
Thine owne priuate person in sauegarde for to kepe,
Thou muste in like maner preserue thy flocke and shepe.

But who that his owne life in maner doth despise,
And also his poore flocke exposeth to deuour,
Nought caring for the same nor him selfe in like wise,
Is not to be called a hearde but a rauinour,
And ought to be moued from rowme of gouernour.
Many be which count them heardes without blame
Which rather be wolnes vnworthy their first name.

For neither haue they thought on their poore hungry shepe,
Or if they haue cared them both to gide and fede,
They haue not the cunning nor wayes them to kepe,
To cure of their soules thus can they not take hede,
But this notwithstanding yet looke they for their mede,
Their duetie they chalenge, and neuer are content,
Though they in their duetie be neuer so negligent.

And gredy ambition them blindeth in suche wise
That though they be laded with cures innumerable,
And haue but ouermuche, that can them not suffice,
The moste feblest asse ofte counteth him moste able
To beare of ambition the sacke insaciable,
The sacke without bottome which neuer can say hoo,
The moo they receyue, alway they gape for moo.

But

Et quò maior apex cingit tua tempora, tantò
Eſt morum cura maior habenda tibi.
Non facias, vt quiſq; facit, cùm non tibi quiſquam
Collatus fuerit, perfice maius opus.
Si leo ſis factus, mores aſſume leonis,
Non vltrà mores muris habere licet.
Cùmq; oculos aquilæ dederit tibi Chriſtus, in altū
Suſcipe, nec pergas vertere talpa ſolum.
Cùm fueras miles, caſtrorum tela mouebas,
Nunc Chriſti miles accipe tala crucem.
Cùm medicum gereres, curabas corpora morbis,
Nunc debes factus paſcere paſtor oues,
Aduigilans noctu paſtor cuſtodit ouile,
Ne pecudes perdat vis rabioſa lupi.
Nec ſatis eſt ſeſe paſtorem reddere ſaluum,
Sed debet ſaluum reddere & ipſe gregem.
At qui cùm propria vitam contemnit ouilis,
Amotus proprio iure erit ille grege.
Paſtores ouium multi ſeſe eſſe fatentur,
Sortiti falſò nomina tanta ſibi.
Nam neq; ieiuni curam meditantur ouilis,
Nec quoq; ſi cupiant, munera ferre ſciunt.
Quin ſatur eſt paſtor rarus licet omnia pleno
Suppeditet ſtomacho luxurioſa gula.

Adde etiam, nulla careas vt parte decori,
Prospice, persona quæ magis apta tibi.
Est alij laudi vultum seruare seuerum.
Ast alij læta frons magis apta sedet.
Si velit hic tristem se reddere, fiet ineptus,
Si velit ille hilarem, non magis aptus erit.
Est alius lenis, facilis, sermone facetus,
Hic quoq; tristitiæ possit habere nihil.
Hic simplex, veri, & recti sit semper amicus,
Hic nisi cum multa nesciat arte loqui.
Quisq; igitur teneat, sibi quod natura secundat,
Si modò nil vicij, nil fouet ille mali.

But leaue we these wretches inuolued in blindnes
As people incurable by pompous insolence,
And agayne returne we to purpose and processe:
Take hede on all partes with prudent diligence
That thou want nought longing vnto conuenience,
On all sides consider what persons behauour
To thee may be metest and comlyest for honour.

Some man it becommeth for to kepe grauitie
And sadnes in gesture, in speche and in visage,
An other best besemeth mery and glad to be,
If this ioconde person would alter his visage,
And counterfayt in chere an heauy father sage,
It should not beseme him, no more should it agree
For one sad in nature to mery for to be.

Another man is mery, softe, ioconde of language,
Lightly intreated, all geuen to gladnes,
So moued of nature aswell in youth as in age,
Suche one should vnsemely dispose him to sadnes:
Another man is simple all geuen to playnnes,
Without fraude or faynyng, set whole on veritie,
Another all thing speaketh with craft and subtiltie.

A barbarike vilayne to play the oratour
Or counterfeyt tearmes in language eloquent
It were muche vnsitting, so wisedome or honour
To vse rurall language were inconuenient:
Briefly, euery person ought to be diligent
To folowe and to kepe that nature doth inflame,
So that no vnclennes and vice be in the same.

Est operæ precium doctos spectare colonos,
Semina qui reddunt congrua cuiq; solo.
Agricola imprimis naturam quærit agelli,
Inferit hinc plantas: quas regio insa cupit.
Collibus infigit vites, in vallibus alnos,
In siccis meliùs crescit oliua locis.

A worlde it is to see wise tillers of the grounde,
And husbandes to beholde howe they be diligent,
To cause all their fruites more largely to habounde,
Committing euery sede to soyle conuenient:
First is the husbandman quicke and not negligent
Of his sede to knowe the naturall condition,
Then grafteth his plantes after the region.

As nature of the soyle is moste conuenient,
His vines he fastneth on hilles and mountaynes
Or on pendent cliffes, then is he diligent
His cornes for to sowe on fayre fieldes and playnes,
Chosing soyle appropred to euery sorte of graynes,
His willowes and alders in moyst grounde commonly,
For oliues he choseth ground harde, stony and dry.

Frigida castaneis sunt pinguia consita malis,
Litoribus myrtùs, citrea poma virent.
Gaudet monte pyrus, sed crescit aquatica lotos,
Et platanus riguis maxima crescit aquis.

For Chastaynes colde places commonly choseth he,
The Myrtree and Orange by sea bankes doth growe,
In hye grounde or hilles reioyseth the Peretree,
But the Lote and Planetree where waters often flowe,
Thus some loue hye drye ground, some watery & lowe.
So knowe thy complexion and after thy nature,
Order thy behauour with all labour and cure.

F iv And

And leane to the nature and diſpoſition,
And with all thy power perſeuer in the ſame,
For man beſt becommeth his owne condition:
As thine owne maners and wit doth thee inflame
So vſe thou thy behauour in ſadnes, mirth or game,
In counterfayting other vſe not to loure nor geſt,
But folowe thy nature, that ſhall become thee beſt.

Harde is to auoyde ſuche inclination
As man hath by planet at his natiuitie,
And thing to man contrary by conſtellation
To win is not eaſy but great difficultie:
When ſhall the bolde lion leaue his audacitie?
When ſhall the hinde or hare leaue their olde dred ⁊ feare?
Or leaue their olde rapine when ſhal the wolfe and beare?

To drede the bolde lion what time leaue ſhall the bull,
When ſhall the ſimple lambe not dread the wolfe to ſee?
When ſhall the aſſe forſake his nature to be dull?
Or when ſhall the falſe foxe forſake his ſubtiltie?
When ſhall the diuer leaue in waters for to be?
The rauen neuer ſhall ſing as ſwan or nightingale,
Nor the crowe nor cockowe like other birdes ſmale.

The roo, bucke or doo ſhall neuer leaue the woddes,
The frogges leaue pooles, nor bogges leaue ordure,
The turtle ceaſe to mourne, nor fiſhes leaue the floddes,
Nor bees leaue floures ſwete and of freſhe verdure:
All thing in their kinde obeyeth their nature,
It is not leſſe folly to ſtriue agaynſt kinde
Then a ſhipman to ſtriue agaynſt both ſtreme ⁊ winde.

A mariner rowing his ſhip by ſtrength of ore
Agaynſt the ſtreame ſtriuing and winde to him contrary,
Ofte time is caſte backewarde worſe then he was before,
Arte ſmall thing auayleth where nature doth deny,
Unto porte deſired ſuche ſeldome time apply,
Be they neuer ſo ſtoute, ſo valiaunt and wight,
Ouercome by labour is all their force and might.

Likewiſe who deſpiſeth his giftes of nature
And others behauour would counterfayt alway,
His owne ofte he loſeth, of others nothing ſure,
And who ſure hath one gifte and buſily would aſſay
As a fading ſhadowe an other to puruay,
While he two deſireth he ſo deluded is,
That of one and other ofte times he doth mis.

But if thou conſtrayned without any refuge
Muſte take charge and burthen of vnexpert office
Touching a common wealth, as Oratour or Judge,
Knowing what therto belongeth in no wiſe,
And if thou muſte prepare after the common giſe
To ſpeake in common place in termes elegant,
Being both in Rhetorike and Grammer ignoraunt.

Then

Ergo tuam noſcas naturā, hærebis & illi
Sedulus, vt præſtes, nam ſua quenq; decent.
Ingenio ſplendere tuo nitére, labora,
Et tibi non pluris ſint aliëna tuis.
Non benè deuitat, quod quis ſortitur ab aſtris,
Nec facile acquiret, quòd ſibi ſtella negat.
Quādo metum ceruus deponet, quando leonem
Non timeat taurus? agnaq; parua lupum?
Quando vel aſſuetam mittet vulpecula fraudem?
Aut erit auritus abſq; timore lepus?
Non vnquam mergus ſe mergere deſinet vndis,
Non canet & coruus, vt modulatur olot.
Caprea non ſiluas, non linquet rana paludem,
Non gemitum turtur, arbore mæſta canens.
Non aliter cupimus quicquam, renuente Minerua,
Quàm nauta aduerſo flumine ferre ratem.
Qui trahit aduerſis nauem currentibus vndis,
Gaudere optatis non ſolet ille diu.
Quippe quòd amiſſis ſuperante labore lacertis,
Reijcitur præceps deteriore loco.
Sic ſua qui ſpernit, captans aliëna, frequenter
Amittens propria, non aliëna capit.
Quiq; vnum retinens, aliud ſtudioſiùs optat,
Sæpè hic deluſus ſtultus

vtroq; caret.

At ſi te munus Prætoris, ſiue Tribuni
Officium ignotum fortè ſubire iubet.
Vt quia verba foro tibi ſint facienda defertè,
Cùm neq; ſis rhetor, grāmaticusq; minùs.
Tunc cauſam meditare prius, ſcitare peritos,
Quod neſcis, diſcas, ſuppleat ipſe labor.
Vt, ſi non poſſis nomen laudemq; referre,
Non referas ſaltem dedecus atq; notam.
Quæ ſemel eſt autem viuendi forma recepta,
Hanc ſerues, temerè nec variare velis.
Si tamen eſt ratio mutandi, & perferat ætas,
Fac mutans doceas, quod ratione facis.
Non leuis vt ventus, ſed pro re mobilis aſſis,
Conſtans, non durus, pro poſitiq; tenax.
Nam variare genus vitæ leuitatis habetur,
Si temerè, leuitas non leue crimen erit.

Tunc quoq; paulatim mutes, nam facta repentè
Verſio non hominum ſuſpicione caret.

Ipſe magiſtratus cúm ſis, tunc exue mentem
Priuatam, populi te caput eſſe putes.

Then, thou thus conſtrayned, before muſt well deuiſe,
Thy cauſe well diſcuſſing, what is expedient,
And learne what thou lackeſt of men ornate and wiſe,
Fulfill thine ignoraunce with labour diligent,
So, though thou win not laude nor name preheminent,
At leaſt way yet mayeſt thou auoyde rebuke and ſhame
By ſuch wiſe prouiſion all if thou get no name.

¶Of maner of liuing not to be rashly charged, but with good counſell and aduiſement.

Such maner of liuing as thou haſte once begon,
Continue in the ſame, and vary not raſhly,
By ſo chaunging thy ſtate, ſcorne and contempt is won,
But if reaſonable cauſe conſtrayne thee to vary,
And if thine age alſo be not thereto contrary,
Then do, that in chaunging it may be ſeene profitable,
That thy cauſe is honeſt, rightwiſe and reaſonable.

Be not light as winde, but with reaſon mouable,
As the cauſe requireth, after thy time and ſtate,
Differre longe, aſſay all or thou be variable,
Be conſtant diſcretly, not harde nor obſtinate,
It is a ſigne of minde light and infatuate,
The maner of thy liuing to change ſodainly,
And great fault and foly, if it be done raſhly.

By litle and by litle therefore thy liuing change,
For ſodayne mutations repugneth to nature,
And amonge acquaintaunce aſwell as among ſtrange,
Such changing not wanteth ſuſpection be thou ſure,
Then, eyther wiſely chaunge, or in one ſtate indure,
An olde tree tranſpoſed ſhall finde ſmall auauntage,
Nor an olde birde taken and cloſed in a cage.

Hanging in ſowre windes, blowing from north and weſt,
And vnkindly ſerued, ſuch birde loſeth her ſonge,
But yonge fetherleſſe foules ſtreyght taken from the neſt,
Nought knowing of pleaſure, may more ſuffer of wronge:
A hauke fed vnkindly can not continue longe:
What ſhould a childe do playing with ſinging bird or foule,
As good for the ſeaſon a cuckowe or an oule.

Amonge olde parables this often haue I read,
A vilayns ſubiect, a ielous boyes wiſe,
And a childes birde are wo and harde beſted,
In continuall torment, abridged of their life,
And at laſt conſumed with deepe dolour penſiſe,
Therefore well aduiſe thee before thou change eſtate,
Els mayeſt thou mourne to death as wretche infortunate.

Of the duty and hauour of men in great roume and office.

If thou be auaunced to rowme of dignitie,
Then voyde and exclude thou thine olde and priuate minde,
Seeke not (as before) thine owne vtilitie,
Remember howe thy charge and office doth thee binde
To ſeeke the common wealth, leauing thine owne behinde,
Conſider thou art ſet in place of great labour,
To ſerue a multitude as head and gouernour.

And rather haste thou name of labour then honour,
In this wise promoted to troublous dignitie,
All if thou be ruler, thou art but seruitour,
Therfore note that people feele, see, and speake by thee,
Then wholly dispose thee for their vtilitie,
Preferre common profite before profite priuate,
For priuate behauour beseemeth not a state.

Per te nunc populus loquitur, sentitq;, videtq;,
Vtile quod fuerit omnibus, ergo vide.
Publica priuatis præferri commoda debent,

The lawyer in pleading for his poore client,
Before his owne profite should set Iustice and right,
But agayne retourning vnto our first intent,
Whether thou be prelate, king, duke, baron or knight,
Or other gouernour of name, power or might,
Obserue comelynes, maners, or maiestie,
In worde, looke, and habite, as seemeth thy degree,

Iuridicus debet immemor esse sui.
Tum decus obserues quod maiestate verenda
Sit dignum, mutes os, habitumq; tuum.

To Maior, Iudge, or other set in authoritie,
Much thing is forbidden not comely nor seeming,
Which are not prohibite, but sounde to honestie,
To a priuate person or man of meane liuing,
Also the time and place refuseth many a thing,
For in one time and place a thing may be laudable,
Which after, and els where done were incommendable.

Multa quidem prætor prohibitur, plurima consul,
Quæ neque priuato sunt prohibenda viro :
Multa etiam damnare solet tempusq;, locusq;,
Quæ neq; sunt alio tempore digna nota.

Therfore the sage father renowmed Sophocles
Sitting in iudgement with great authoritie,
Was worthely blamed of his felowe Pericles,
Because he forgetting his rowme and grauitie,
Stedfastly behelde, and praysed the beautie
Of a goodly stripling of stature excellent,
Which was that time present in time of Iudgement.

Iurgauit meritò Sophoclē collega Pericles,
Quòd puerum inspexit, dum sacra iura daret.

If this same Sophocles had after done the same
In a place of sportes, in fielde or wrastling place,
Pericles should haue had no matter him to blame,
Thus time is of sadnes, and time is of solace,
And place is of sadnes, and pleasure in like case,
The chiefe poynt belonging to maners and reason,
Is, euer to consider place, person and season.

Si fecisset idem campo, me diaq; palestra,
Causa fuit iurgi nulla Pericle tibi.

For like as in a harpe men vseth commonly
For to tune the stringes in order and concorde,
The eares to reioyce by craft with melody,
So time, place, age, person, gest, countenaunce and worde,
To thinges moste agree, auoyding all discorde,
Which thinges obserued in euery busynes,
Geue beauty and brightnes to pleasaunt comelynes.

Ergo velut cytharæ concordant ordine nerui,
Vt cupidas aures mulceat arte sonus :
Sic tempus, persona, locus concordet, & ætas,
Officij vt species, enit eat que decus.

¶ Of the duetie in behauour of priuate Citizens liuing together.

It also beseemeth one Citizen with other,
If they be of one state, oppression to eschewe,
And to liue in quiet as brother with brother,
And not one another vnkindly subdue,
Nor the poorest person, simple, playne, iust and true,
Should not him selfe suffer subdued for to be,
Of one right admitted to none authoritie.

Est quoq; priuati ciuis cū ciuibus æquè
Viuere, nec socios subdere velle suos :
Nec tamen inferius patiatur subditus esse,
Cum quo iura volunt viuere lege pari.

Non adeò ſimplex, vt contemnaris ab vllo,
Dumq; velis lenis, langui dus eſſe caue.
Non cuiquam viſus ſis ambitioſus & audax,
Fac te ſubmittas, non tamen abiicias.
Æquus eris paribus, ſed nec contemne minores,
Maiores æqua tu quoque mente colas.
Non tamen hos metuas multa formidine triſtis,
Nam quicunque ſine eſt crimine, non metuit.
O quantum debes turpi tu labe carere,
Res ſola hæc homines abſq; timore facit.
Factio non placeat, communis pacis amator
Conſule tranquillæ, perpetuæq; rei.
Qui benè geſſerunt iam publica munera, vel qui
Nunc præſunt, merito ſemper honore cole.
Quos quoq; vulgauit virtutis nomen, honora,
Pulchrum eſſet natis eſſe in honore patres.
Ipſe peregrina ſi fortè moraris in vrbe,
Nullius vrbanæ ſit tibi cura rei.
Sed tantùm proprij maneat tibi cura negoti,
Ne tibi quis dicat: aduena vade foras.
Sed neq; tu debes peregrinos ſpernere ciuis,
Accipias quemq; mitis in vrbe tua.
Durus in externos, hominem ſeſe exuit omnem,
Et verſum in ſæuam ſe probat eſſe feram.

And whom lawe commaundeth to liue indifferent,
Nor be ſo ſimple that all men thee deſpiſe,
While thou would behaue thee demure and pacient,
Beware, be not remiſſe nor ſheepiſh in no wiſe,
Be not to deſirous to honour for to riſe,
Be not proude nor pert, ſuch riſe not, but decay,
Submit thy ſelfe gladly, but caſt thee not away.

Be like with thy felowes, iocunde and compinable,
Deſpiſe nor diſdayne not thy poore inferiour,
And honour thine elders, to them be ſeruiſable,
Namely, if their liuing be worthy of honour,
Nor dreade not ouermuche their lookes nor rigour,
For what man is faultleſſe, what needeth him to feare,
Oft blame may he bide, but nothing can him deare.

Therfore, O howe greatly ſhould thou awayte all time,
And with all thy wittes intentiuely geue heede,
That thou mayeſt be faultleſſe and clere of ſinne and crime,
For this ſame thing onely deliuereth man from drede:
Loue thou not diſcorde nor ſtrifes for to feede,
But loue common concorde as muche as is in thee,
Slake ſtrife, and loue peace and fayre tranquilitie.

Such as in time paſſed haue taken great labour,
To guide the common wealth without deſerued blame,
Them ſee that all ſeaſon thou worſhip and honour,
And ſuch as nowe preſent alſo intende the ſame,
Such as of iuſt liuing and vertue haue clere name,
Honour them alſo, for great is the pleaſour,
For children to beholde their fathers in honour.

And oft time yonge heartes are kindled with deſire,
To deſerue like honour by liuing vertuous,
Likewiſe as a candle inflamed is by fyre,
So youth which of honour is alway deſirous,
In hope to win honour doth actes glorious,
So vertue commended riſeth to great flame,
And yonge noble heartes are kindled with the ſame.

How a forriner ought to behaue him ſelf in a ſtrange Citie.

If thou be a forriner dwelling in a ſtraunge Citie,
Medle with none office nor matters more or leſſe
Concerning the Citie, nor yet the commontie,
Order thou alonely thy proper buſynes,
Leaſt by much medling thou win vnquietnes,
And ſome one may bid thee, forth forriner auaunt,
To thy natiue countrey auoyde thou aliaunt.

¶ Of the duetie of a Citizen anenſt a forriner.

But thou a Citizen, deſpiſe thou no forraine,
Receaue euery ſtranger with maner amiable,
One harde vnto ſtraungers ſheweth him ſelfe vilane,
More like to a tiraunt then to a man companable,
And proueth him as bad as beaſt vnreaſonable,
Conſider that hereafter thy ſelfe may forrayne be,
Then deale as thou woldeſt that men ſhould dele with thee.
All

All men may not discende of hye and noble bloud,
Nor all men be borne in one lande of best name,
What force of the countrey, so that the man be good,
Some good for their countrey bide oft outbrayde and blame,
And oft another wretche to his whole lande is shame.
Should men out of Englande our Lorde Jesu exclude,
Because that he was borne within the lande of Jude.

Non alia causa vertit sua membra Lycaon,
Quàm quòd in externos sæuus & asper erat.

When from this wretched life at last thou must depart,
And come to heauen gates to see the eternall king,
It shall not be asked what countrey man thou art,
Frenche, Englishe, Scot, Lombard, Picard or Fleming,
But onely shalbe asked thy merite and liuing,
A poore Scot of good life shall finde him better then,
Then some riche Lumbarde, or noble English man.

Therefore thou should straungers in no maner despise,
Outbrayding nor scorning with deede or wordes fell,
For none other cause, but for like cruell gise:
Licaon the tyran, as Poetes do tell,
Was iustly transfourmed to raging wolfe cruell,
To rage among beastes excluded from pitie,
As he first on straungers had vsed crueltie.

¶ Of vnclennes to be auoyded.

Count euery burthen to thee right tollerable,
And all weyght of labour without difficultie,
But weyght of vnclennes repute thou importable,
Or what euer repugneth maners of honestie,
Count that ouer weyghty, and labour it to flee,
Count all thing to grieuous which may defile thy fame,
And nothing more pleasaunt then whole and perfect name.

Omne tibi credas, quod sit tollerabile, pondus,
Sed quod turpe, grauat, intollerabile erit.
Turpe grauat, quicquid mores subuertit honestos,
Et quicquid famæ te facit esse malæ.

¶ Of honestie in behauour and speech to be obserued from wordes vnclenly.

Keepe secrete thy members of vnclenlynes,
Which are in place secrete of euery creature,
Wherin very nature is vnto thee maistres,
Hiding them in places hid, couered and obscure,
A disguised Juggler or vile gester vnpure,
Is not so foule ribaude, but that in gest or game
His members he hideth for dreade of open shame.

Turpia naturæ celabis mē-bra verendæ,
Nam natura tegens illa, magistra tua est.

And therfore appering all naked in a play,
If his part so require presented for to be,
He keepeth his foule partes hid in a breech alway,
Not shewing what nature hath set in priuitie:
Suffer not thy selfe be more shamelesse then he,
Which without all blames may boldly play his part,
Honest or dishonest after his rayling art.

Histrio, qui in scænam vadit, sibi subligar aptat,
Ne prodat, quicquid lex verecunda tegit.
Non igitur tuleris, quòd te verecundior is sit
Senicus, impunè cui licet esse malo.

Nor geue thou not credence to suche people vnpure,
Which openly conioyned as dogges without shame
Committeth nought vnclenly belonging to nature,
And all wordes honest, which any man may name,
Ensue not this vile sect, nor thinke thou not this same,
But what nature chargeth, that worke thou priuily,
Nor speake not vile wordes before men openly,

Nec Cynicis credas, quib⁹ omnia nomina honesta,
Turpia sed caueas dicere verba palàm.

Turpibus abſtineas dictis, grauiora loquutus,
Turp ia iacturam dicta pu doris habent.
Sit tibi circuitus, cùm dicere poſtulat vſus,
Mens etenim & lingua de bet honeſta loqui.
Turpia nam ſubeunt dicta ad penetralia mentis,
Solicitantq; animum, quē tenet alta quiës.
Tamq; ea tu ſpernas, quā res malè ſpernis olentes,
Quàm ſpernis lubricum progrediendo locum.
Nam quod olet, nares lædit, via lubrica plantas,
Sed lædunt mores turpia verba bonos.
De qua nil didicit, quiſquam non arte loquatur,
Nam ſæpè eſt præſens, qui ſua dicta neget.

Abstyane from vile wordes in speeche and commoning,
When thou haste to common of thing of grauitie,
For oft time vile wordes corrupteth good liuing,
And are to shamefast life no small deformitie,
But when thou must in speeche touche of necessitie,
Such maners vnclenly vse circumlocution,
And let thy minde and tonge be honest all season.

For foule wordes spoken oft time doth reason blinde,
And doth both the speakers with vile thoughtes inflame,
And hearers, in entring the secretes of the minde,
And where it earst was quiet, they trouble sore the minde,
Wherefore flee such wordes which sounde vnto shame,
As thou wouldest auoyde vile place or thing that stinke,
Or as thou would eschewe a slymy slipper brinke.

For like as ill sauers hurteth the head and brayne,
And as slipper pathes cast men oft to the grounde,
Right so suche vile wordes do good maners distayne,
And persuing quiet mindes, with hid and secrete wounde
Both thought, wordes and liuing they vtterly confounde,
And briefly to conclude, the life of euery age
May clerely be iudged by gesture and language.

¶ How euery man ought to mell on his owne facultie.

None ought with any craft nor science intermit,
To be busy babling and arguing the same,
Without he haue learned and be expert in it,
For oft some is present not much knowen by fame,
Which in the same science is worthy haue name,
And might well such fooles wordes playne denye,
Or heare him with scilence, and scorne him priuily.

Græca parùm doctus non deferat ore latinus,
Virgilij interpres nec quo que græcus erit.

If thou be somewhat expert in true latine,
What should thou do babling of straunge wordes of greke,
Or if thou haue in greke had all thy discipline,
To dispute in latin what needeth thee to seeke,
And surely thy lecture shall scant be worth a leeke,
If thou take vpon thee a coment to compile,
(Knowing litle of latin) on Ouid or Virgill.

Qui ſtuduit leges, dimittat de medicinis
Dicere, cui tantùm neſcia credat anus.

What should a lawyer dispute of medicine,
Scant would an olde wife to him geue audience,
A merchaunt to dispute against a diuine,
Were a thing vnsemely and signe of insolence:
Let euery wise man mell with his owne science,
For who that will meddle with euery facultie,
Is eyther a starke foole, or peeuish proude is he.

¶ Of maners to be kept in going.

Præterea inceſſu ſua debet ineſſe venuſtas,
Cùm pateat ſemper omnibus ille palàm.

Furthermore, in going a man ought be diligent,
To keepe honest maner and ordred comelynes,
Sith the same is outwarde to all men euident,
And often time the gate doth mannes minde expresse,
The gate sheweth constance or rashe vnstablenes,
Men iudge sore the pace, for by the same we see
A wilde minde vnquiet, or prudent grauitie.

And

And briefly the going oft doth the minde declare,
And plainly expresseth the maners and nature,
Wherfore go not dreaming, nor yet be fleeing, beware
Of much hasty, or slownes, both are against nature,
Wherfore betwene these both loue temperate measure,
It is gate vncomely (as doth a crane) to stride,
With countenaunce aloft, which is playne signe of pride.

It semeth not to iet with rouling countenaunce,
With legges and armes shaking on euery side,
It seemeth not in streete as palfray to praunce,
Nor solemly procede, as we beholde a bride
Led stately to the Churche on her chiefe day of pride,
Nor thy pace to temper I count it not laudable,
As men bearing dishes vnto a Lordes table.

Neyther is it comely to ren so hastyly,
That thou pant, as wery, faynted, and fatigate,
Nor yet to go drouping in maner of a spye,
Nor gasing on the ground as one infatuate,
As in other thinges is maner temperate,
So going requireth maner and honestie,
For by outward gesture hid thoughtes open be.

¶ Of temperaunce in ſpeaking.

Likewise, as in going is laude and comlynes,
So soberly speaking with semely grauitie,
Thou mayest finde great laudes, and praysing not the lesse,
Pronounsing thy wordes with humble honestie:
Among olde companions if thee fortune to be,
Or dere faythfull frendes proued stedfast and sure,
Pronounce then thy speeche lowe, mery, and demure.

But when thou must nede speake before a commontie,
Exalt then thy wordes with more contention,
Or thy right defending, speake with audacitie,
That men may more plainly here thine intention,
Beware by rashe wordes to rayse dissention,
Though thou speake with stomake, pronounce plain & clere,
That all may perceyue, which shall thy wordes here.

If clere voyce to thee be denyed of nature,
By cure and exercise then do thy selfe auaunce,
If thou speake of sadnes, looke sadly and demure,
If thou speake of sportes take mery countenaunce,
Use sadnes in deedes and other circumstaunce,
Rather then in wordes, and rather let thy life
Shewe forth sad grauitie then countenaunce pensife.

Season thou thy speeche with wisedome and prudence,
Geue place to thy felowe, and harken his wisedome,
Sometime his lesse honour to speake then keepe scilence,
And often mayest thou count great prayse to be ouercome,
Say truth nor glose not, flatter not as do some,
With none curry fauour, if thy party be sure,
But in thine opinion obserue alway measure.

Mayntayne

Sæpè etenim inceſſus grauiter cenſetur, ab illo
Namq; animi mores ſæpè videre potes.
Non igitur lentus, non ſit feſtinus, ametur,
Quem neutra in parte dicimus eſſe nimis.
Non placet incedas, ſicut qui fercula portant,
Nec ſicut ſolita eſt tradita ſponſa viro.

Non tamen vt nimio curſu defeſſus, anheles,
Aut capite incuruo præcipitatus eas.

Nec minùs in verbis ſpeciem, formamq; decori
Inuenies, laudem ferre loquendo potes.
Dum loqueris ſocios inter, charoſq; ſodales,
Tunc inſit ſermo preſſior ore tuo.

At cùm verba foro facies, contentio maior,
Niſibus inque aures vox tua miſſa fluat.
Verba tamen ſtudeas præclara expromere voce,
Claram natura cùm tua cura dabit.
Seria ſi tractas, vultus aſſume ſeueros,
Si leuius quicquam, ſit tibi fronte lepos.
Iudicio fueris plus, quàm ſermone ſeuerus,
Sit tibi, quàm vultus, vita ſeuera magis.
Sit ſale conditus ſermo, cedatq; libenter
Conſortio, & vinci ſæpè putato decus.

Veridicus fueris, nulli tua verba secundent,
Sed tamen hac in re debet inesse modus.
Nam satis est certè te dissentire fateri,
Cui non consentis, desine turpe loqui.
Asculta socios, cum sis tua verba locutus,
Te solum turpe est omnia velle loqui.
Si quis contendat (vel falsum) cede proteruo,
Iurgia ne fortè sint inēun da tibi.
Non ideò turbes alios audire volentes
Hoc, quia delectent te referenda parùm.
Quin patiens alios audi quæcunq; loquentes,
Exeat & sermo ratior ore tuo.

Mayntayne none opinion in maner obstinate,
Contende not in wordes with suche as thou shalt see
Of wordes superflue, frowarde and indurate,
In communication inough is to shewe thee
To contrary partie in minde to disagree,
And where as to other thou list not to consent,
Yet speake no rebukes nor wordes violent.

When thy selfe hast spoken heare thy companions,
It is agaynst maners thy selfe to speake onely
Without suffering any to thine opinions
To make any answere, to reason or reply,
If any kepe opinion, contending frowardly,
Geue place for a season although his part be wrong,
Least both fall to brauling or some stripes among.

When any thing is saide not pleasaunt unto thee
Yet trouble thou not other willing to heare the same,
For some men hath pleasure and great felicitie
To heare that which other despise, refuse and blame:
If thou wilt be counted of maners in good name,
Heare other men gladly what euer they will say,
And speake thou as seldome and little as thou may.

Men ofte haue repented of wordes superflue,
But seldome of scilence doth any man repent,
Wherefore scarce of wordes is counted great vertue,
And a foole is knowen by speche negligent,
And to busy babling in wordes imprudent:
If a foole were able to kepe him in scilence
He should be reputed a man of sapience.

Si iuuat aut tristem te fronte, vel esse seuerum,
Non damnes illos, quos iuuat esse hilares.
Si tibi contemptus nemo, quia purior illo es,
Consilio & facto sed magis ipse iuua.
Dum loqueris, caueas, ne sermo lapsus ab ore
Indicet id morbi, quod tibi corde latet.
Non quenquam carpes absentem, nanq; videris
Proditor incauti cedere terga viri.
Sed spectes etiam, ne sis te carpere visus:
Dum damnas illos, quos imitare viros.

Where man is disposed to wordes superflue,
Not forsing what he say, but speaking all by chaunce,
And is full of wordes, they can not all be true:
And if thou list be heauy or sad of countenaunce,
As thy kinde requireth or used gouernaunce
Obserue thine owne maner, but while thy selfe art sad
Yet blame thou none other disposed to be glad.

Despise thou no person although thou purer be
Of clothing, of cunning, of birth, of eloquence,
Of riches or ought els, oportune then is he,
Rather helpe him with dede and counsell of prudence.
And while thou art talking (geue hede to this sentence)
Beware that no wordes unwarely fro thee start
Disclosing hid faultes and secret in thy heart.

Blame thou no man absent as detractour unkinde,
For in thy so doing I thee repute semblable
Unto a cowarde traytour assayling one behinde,
When his wretched power in presence is nought able:
Beware least thou blame thine owne selfe as culpable
While thou blamest other for fault that is in thee,
Whose life thou doest folowe in all enormitie.

G i Be

Be no tale bearer, vse not detraction,
Sowe not vile sedes for maintepning discorde,
Nor paynt not thy language by adulation,
Disperse thou no slaunders in token nor in worde,
Whisper no newe tales in Church, strete nor borde,
Despise no poore person with wordes of rigour,
To all men in speaking vse reuerent honour.

But rather indeuor thy selfe in commoning
To seme vnto all men louing and amiable,
And proue thy selfe louing, for proued is this thing,
Except him that loueth no man can finde loue stable,
For true is this saying and often founde probable,
If thou would finde fauour or loue first sowe the sede,
Shewe thou loue to win loue in worde, heart and dede.

With fayre pleasaunt wordes win fauour of all men,
And vse thou no wordes to breake olde amitie,
With speche win thee fauour and so demeane thee then
To maynteine that fauour with true humanitie:
A frende sone is gotten, kept with difficultie,
Demaunde no question with wordes rigorous,
And answere with wordes demure and amarous.

Commende none ouermuche with wordes excessiue
But that thou mayst after agayne him discommend
If he fall by fraylenes or turne to badder life,
Nor none beyonde measure blame nor reprehende,
Let not laude nor blaming beyonde measure extende,
But in both vse measure, and do that none thee call
In any of both parties to greatly parciall.

Furthermore in language vsurpe thou no delite
To wounde any person with wordes in absence,
Nor any out of sight to slaunder nor backbite,
For all suche as heare thee then being in presence
If they haue clere reason, wit or intelligence,
Shall thinke that by them thou shalt commit the same,
And when they are from sight them so backbite & blame.

For as thou doest to one so wilt thou do to other,
And that all men marketh and doth thy maners hate,
And none shall beleue thee although he were thy brother,
But that thou in absence shall serue him in like rate:
Agayne newe I warne thee like as I did but late,
Let no man thee flatter, nor no man flatter thou,
For both is like errour which wise men disalowe.

Howe none ſhould winne him frendes by flattery.

Beware, win no frendes by meane of flattering,
Ill won and inconstant shall be suche amitie,
And suche as thee flatter with fayre wordes glosing
Are not more sure frendes nor more louers to thee,
In suche fayned frendship is little certentie:
If any wicked person prayse thee set nought therby,
For lewde wretches praysing is shame and vilany.
Therfore

Quoſcunq; alloqueris, fac vt digneris honore,
Nec minimum è plebe ſpernere viſus eris.

Quin potiùs ſtudeas, omnes videaris amare,
Nam verè id fertur: Non niſi amatus, amat.

Cunctorum placidis ineunda eſt gratia verbis,
Et ſeruanda vetus ſemper amicitia eſt.
Non quenquã interoges acri, nec voce minaci,
Reſponſum mitis tu faciliſq; dabis.
Non nimis extollas quenquam, nec prefferis vllum,
Laudibus, & vitijs aſſit vtriſq; modus.
Sic lauda aut damna, nè poſſit dicere quiſquam,
Iudicij nimiùm, vel bonitatis habes.
Inſuper idcircò non delectabere lingua,
Vulnus abſentes vt iaculere viros.
Quiſq; quòd abſentes carpentem ſignat, & odit,
Dum putat abſenti non ſecus eſſe ſibi.
Non tibi blandiri quenquam patiare, nec vlli
Tu blanditus eris, error vterq; grauis.
Blanditus caueas, quòd tu merccris amicos,
Sed neq; blanditus te ma gis vllus emat.
Non plus eſſe putes, ſi te quis laudat iniquus,
Quàm tibi ſi cauſa laudis iniqua foret

Aſcribe ad laudem veram maledicta malorum,
Summa etenim laus eſt diſplicuiſſe malis.

Therfore count their praysing and commendation
As if thou were not worthy, but as rebuke and blame,
Despise of ill liuers their adulation,
And if they dispraise thee to blame ascribe the same,
Their dispraise is praysing, their prayse rebuke & shame,
No token can be better of honest men laudable,
Then for to be hated of vile wretches culpable.

Difficile eſt blandis verbis occludiër aures,
Egregium imprimis idq; refertur opus.

When false adulation with fayre wordes doth glose,
And flatterers doth truth with paynted wordes pall,
It is difficultie thine eares then to close,
And counted a mastery and labour principall:
These are the mermaydes whom men Syrens call,
And merueilous monsters by song and melody,
Blinde people inducing to deadly ieopardy.

Non puto Syrenas alias quas ſpreuis Vlixes,
Quàm blandas linguas, ſunt ea monſtra ſatis.
Semper blanda magis quā tu maledicta timebis,
Nam vitia oſtēdunt hæc, magis illa tegunt.

These flatterers by whom the worlde is acloyde
I count the same monsters, whose gilefull armony
Vlisses despised, and namely did auoyde,
Him selfe to preseruing and all his company:
In flatterers then chiders count greater ieopardy,
For chiders and braulers vse vices for to blame,
But false glosing flatterers are wont to cloke the same.

Quem ſentit morbum, me dicari enititur æger,
At, quem non ſentit, negligit, vnde perit.

A pacient perceyuing his malady and sore
Can kepe him from daunger of meate contagious,
And busy is to puruey some medicine therfore,
But a sore unknowen is namely ieoperdous:
The sicke man suspecteth no matter perillous,
For hid sore prouiding no cure nor remedy,
Till at last he perishe at once sodenly.

Quod patet exterius, facile eſt, curabile vulnus,
Phileriden fallet quod latet interius.

What sore sooth appeareth in woman, childe or man,
Anone is regarded and lightly is curable,
But hid sore disceyueth a wise Chirurgian:
So founde is a blamer ofte season profitable,
But swete glosing flatterers are alway disceyuable,
Better to be blamed of frende that faythfull is,
Then of a flattering foo to haue a Iudas kisse.

Non aliud quàm ſis, ſtudeas in plebe videri,
Sed neq; quod non eſt, finx eris eſſe tibi.
Non etiam referas tua fortia facta, genuſq;
Et proauos, quicquid nobilitatis habes.

Study thou not outwarde among the commontie
To seme any other then thou art inwardly,
Nor in thine owne concept suppose thou not to be
More better then thou art, for both are like folly,
Nor custome not thy selfe to boste and magnifie
Of valiaunt dedes, of kinred or richesse,
For suche vayne wordes are signe of foolishnesse,

It folly is to boste of kinred or linage,
The laude is in thy kin perchaunce nought in thee,
Or to boste of riches sith fortune is volage,
And folly is to boste of strength or beautie,
When sicknesse assayleth both are but vanitie:
It folly is to boste of suche caduke thing,
Man onely is noble by vertue or cunning.

G y It

It ſemeth none to be proclaymer by boſting
Of his proper laudes, his precony or name,
Nor it is not comely but very ill ſitting
Another mans dedes or linage for to blame,
Reſiſt not with wordes anothers laude and fame
By malice or enuy, nor yet in caſe ſemblable
Sing not thine owne laudes, both are in like culpable.

Non decet, vt laudem quiſquam ſit prœco ſuarum,
Nec decet, alterius ſtemata voce premat.
Alterius famæ dictis non liuidus obſtes,
Cantator facti ſis minus ipſe tui.
Vt ſapiens nullus populo ſua crimina vulgat,
Sic neq; virtutes prædicat ille ſuas.

For like as the wiſe man diſcloſeth not his fault
Nor his vice bewrayeth before the commontie,
Right ſo he is well ware with wordes proude and haut
To preach foorth his vertues, exalted for to be:
For this is a prouerbe ſounding to veritie,
Of thy proper mouth thy laude is not laudable,
But other mens prayſe is greatly commendable.

Suche boſting beſemeth a brayneles ſouldiour
Which ſcarſly durſt reaue yong chikens from an hen,
Suche craking declareth an heart of ſmall valour,
For the greateſt crakers are not the boldeſt men:
Some ſemeth good ynough to fight with nine or ten,
But if one ſcolding quean ſought with him hand to hand
He were not ſo manfull hir diſtaffe to withſtande.

Nam laus (vt fertur) proprio ſordeſcit in ore,
Præſertim falſa, milite digna leui.

Therfore ceaſſe thy craking, and order thy liuing
In doing manly dedes according to vertue,
That ſuche as come after and all thy whole offpring
May ſee good example thine actes to enſue:
But certenly that foole which doth his faultes ſhewe
To many, as boſting or ioying in the ſame,
Of all may be counted a mad man without ſhame.

Sed magis id facito, quo tu referaris ab omni,
Ductus in exemplum poſteritate tua.
At, ſua qui fatuus diuulgat crimina multis,
Omnibus hic iure creditur eſſe furens.

And whether ſuche a foole boſte him of falſe or true
All way is he worthy of vtter puniſhement,
For if his life be ſuche as boſting he doth ſhewe
Then well he deſerueth the galous for torment:
But if he boſte of vice, yet be iudged innocent,
Yet the wretche is worthy of puniſhment and care,
For who ſlaundreth him ſelfe, whom other can he ſpare?

Et ſeu falſa ferat de ſe, ſeu crimina vera,
Dignior eſt pœna, dignior ille cruce.

But this notwithſtanding vnknowen if thou be,
And if people knowe not thy cunning and ſcience
Thou mayſt the ſame ſhewe foorth if it be true in thee,
But beware (in ſhewing) of pride and inſolence:
Of any facultie if thou haue experience
Do that men may knowe it, but ſee well as thou can
That the ſame be noyſome or greuous to no man

Si tamen acciderit, quòd ſis ignotus, & ipſa
Sint tua, tunc parcus illa referre potes.
Fac noſcant homines, fuerit tibi ſi qua facultas,
Ne tamen ijs fiat illa moleſta, vide.

By boſting of the ſame, or other buſineſſe
Unto their diſpleaſour or quietnes contrary,
As by this example thou mayſt perceiue expreſſe
None cloſeth in a corner a kindled luminary,
Nor ouernere the eyes the ſame agayne doth cary,
Betwene both is meaſure, ſo hide not thy cunning,
Nor ſhewe it not to muche by craking or boſting.

Nemo etenim accenſam poſuit ſub corde lucernam,
Aut oculos propiùs quàm decet eſſe, locat.

Yet

Gloria nam ſtudio non eſt tibi vana petenda,
Non ſapit is, ſi cui gloria vana placet.
At vana eſt omnis, quia quicquid geſſimus ipſi,
Non nos, ſed ſummus dux fuit ipſe deus,
Propterea eſt omnis cœleſti debita patri
Gloria, ſic Chriſti dicere ſponſa docet.
Immeritis igitur nobis eſt ſi qua tributa,
Hæc poterit vana diciër atq; leuis.
At ſi quem obiurges, cura, ne percitus ira
Sis viſus, ſed quòd ductus amore facis.
Sæpè nihil prodeſt nimiū reprehenſor acerbus,
Plus prodeſt hilaris, nam magis ille docet.
Errori veniam facilis donabis, & illi
Non dandam dices, ſi repetitus erit.
Si neq; verba valent, & carior ipſe reprenſus :
Vtere carceribus, compede ſtringe pedes.
Non nimiùm longè fueris iurgando profectus,
Inter diſiunctos acrior eſſe caue.
Si ſapias, medicos iurgans imitare peritos,
Qui tantū vt ſanent, putrida membra ſecant.
Sic tu, quo profis, prudenter corripe charos,
Non odium quæras, dum malefacta refers.

Yet ſuche as inhabite amonge neighbours vnkinde
May prayſe his owne giftes and his owne parte defende,
For enuy and malice ſo many wretches doth blinde,
That els ſhould none at all his vertues commende:
But beyonde his boundes he ſhould not him extende,
Leaſt his giftes knowen heape and augment enuy,
And cauſe him liue after muche more vnquietly.

Of vayne glory not to be coueted.

Sith all worldly glory is ſmall and tranſitory,
And all holy liuers the ſame in heart deſpiſe,
Therfore thou oughteſt not to ſtudy for vayne glory,
What man it deſireth ought not be counted wiſe:
But vayne is all glory nowe haue I tolde thee twiſe,
For what good we wretches do any time or tide
Our ſelfe it perfourme not, but God which is our gide.

And therfore all glory, all prayſe, laude and honour
Is due to the father hye and celeſtiall,
So teacheth holy Church ſpouſe of our Sauiour,
Wherfore if glory or honour temporall
Be geuen here vpon earth to vs people mortall,
Suche honour and glory may well be called vayne,
As wayning and fading, not able to remayne.

If thou be conſtrayned any perſon to blame
Do that thou not ſeme for wrath him to reproue,
But with all demurenes behaue thee in the ſame
As not led by malice but rather of good loue:
Oft time a great blamer is little for behoue,
But rather maketh worſe by to great crueltie,
Where as a mery blamer is great vtilitie

To the frayle offender by countenaunce demure,
So glad chere doth profite when yre rageth in vayne.
Be light to forgeuenes, and bid giltie be ſure
Not to haue like mercy yf they treſpaſſe agayne:
If thou loue the ſinner, and worde can not conſtrayne
Him to ceaſſe his folly, then vſe thou more rigour,
As fetters or priſon to ſober his furour.

Better is to ſuffer him for a time to ſmerte
Then wander vncorrect to manifolde errour,
And after ſee him ende with ſad and wofull herte
To his owne confuſion and frendes diſhonour:
Nor go not thou to far, blaming with wordes ſour,
Or raging and chiding for any crime or ſinne,
Namely agaynſt ſuche as are not of thy kinne.

If thou be wiſe folowe the maner what thou can
Of a wiſe Phiſitian or Leche experient,
For dead fleſhe they cut out of woman, childe or man,
In moſte eaſy maner, onely for this intent
To reſtore vnto health the payneful pacient:
So blame thou with wiſdome thy frend aboue all thing,
Leaſt thou win but hatred by rigorouſe chiding.

G iy Aduert

Aduert glaſſe is bricle, but yron, ſtele and braſſe
Indureth great ſtrokes or they receyue figure,
But the criſping yron ſuffiſeth britle glaſſe:
So man muſte be treated as ſemeth their nature,
Some roughly, ſome mildely with fayre wordes demure,
Therfore blame but ſeldome and without iniury,
And that when thou ſeeſt none other remedy.

Ergo ſit hoc ratio, cumq; eſt iniuria, creſſet,
Sit tunc, cùm melior nulla relicta via eſt.

How he which is blamed ought behaue himſelfe.

Agayne, if another thee blame or reprehende,
Or warne thee of thy fault, indure him paciently,
If he warne thee for thy profite to his words intende,
Bere not his rebukes nor wordes heauili,
For if thou haſte miſdone of blame thou art worthy:
So did he thee profite, if thou be not culpable,
Yet thought he vnto thee for to be profitable.

This wiſe loue and thankes deſerueth his good minde,
And not worſe art thou rebuked innocent,
And certes it is better ſharpe wordes and vnkinde
To ſuffer of a frende ſpoken for good intent,
Then of a foo to haue fayre ſpeche and fraudulent,
The one would thy profite although he ſeme not ſoo,
Put ofte gloſed language cloketh a mortall foo.

Si quis te contra moneat, patiare monentem,
Qui monet, vt profit, non graue dicta feras.
Nam, ſi te meritò iurgauit, profuit ille,
Sin minus, is voluit vtilis eſſe tibi.

How man ought behaue himſelfe anenſt his enemies.

If any teſtie foes ioyned as burre to burre
Aſſayle thee by malice, to wrath prouoking thee,
Grinning and gnarring as doth a butchers curre,
Forget thou not ſufferaunce nor thine olde grauitie,
Diſdayne thou ſuche wretches eyther to heare or ſee,
Sith ſuche want good maners, all reaſon and wiſdome,
One ſhall them deſpiſing in beſt maner ouercome.

Te ſiquando procax inimicus dente laceſſit,
Vtere & aduerſus hunc grauitate tua:

O howe muche hath greued a ſubtle foo mortall
Without ſworde or weapon, if he by wordes fell
From thy wonted grauitie conſtrayne thee for to fall,
Wherfore if thou be wiſe worke after my counſell,
Heare not that ſcolder and brauling hounde of hell,
Though his mouth by malice brauling do fome & blede,
Let no worde vnworthy out of thy mouth procede.

Heu, quantum nocuit ſine ferro callidus hoſtis,
Si facit, vt ſolita tu grauitate cadas.
Non quicquam indignū ſancto tibi decidat ore,
Quamuis ille canis improba verba latret.

Of maners to be kept in ſpeaking.

Furthermore intende thou that thou in commoning
Erre not from the purpoſe to farre in wordes vayne,
If thou make digreſſion go not ſo farre wandring
But that thou may to purpoſe by light returne agayne,
Leaſt ſome in deriſion warne thee in wordes playne,
Saying, ſyr conſider it draweth faſt to night,
At laſte drawe to purpoſe, returne while it is light.

Prætereà intendas, ne ſermo longiùs erret,
Digreſſus propera, luce reuerte domum.
Proſpice, ne quiſquā dicat iam luce propinqua,
Iam tandem ad cauſam, propoſitumq; redi.

Nowe briefly concluding, when thou ſhalt fele and ſee
Thy longe ſpeche tedious to thy felowes preſent,
Ceaſſe, and procede no more tedious for to be,
For ſhort ſonge and pleaſaunt is moſte conuenient,
And ſhorte tale commended is beſt of men prudent:
As ſmall meate prouoketh a gredy appetite,
So ſhorte ſpeche geueth to hearers moſte delite.

Deniq;, cùm ſentis ſocios ſermone grauari,
Deſine, ne pergas longiùs eſſe grauis.

Deſire

Non habites ædes, pictura & marmore cultas,
Sed ſalubrem cures inco luiſſe domum.
Hanc ſeu tu fabricas, precio ſeu ſuſcipis emptam,
Aſpice, qualem vſus exigit ipſe tuus.
Nam domus humanos cū ſolum fiat in vſus,
Aſſit duntaxat vſibus apta tuis.
Nec tibi decultis domibus quærenda voluptas,
Sed magis è cella eſt interiora tua.
Hanc ſi mundabis, miros tibi fundet odores,
Sume voluptates, quot cupis inde tibi.
Cumq; domo verſes non toto tempore vitæ,
In cella maneas noctibus atq; die.
Propterea Aſſyrio cures hanc ſpargere odore,
Hæc cures, omni quo decoretur ope.
Non igitur dominus pulchra noſcatur ab æde,
Sed domus a domino ſit celebrata ſuo.
Non decet, vt totus tibi ſplendor ab æde petatur,
Splendorem domini ſed iuuet ipſa domus.
Non queat illa frequens in te ſententia dici,
Quam diſpar dominus eſt tibi priſca domus?
Sæpè ego dicentes audiui tempore noſtro,
Heu antiqua domus, quā tibi diſpar herus,
Non etiam condas maiora palacia furi,
Quàm modò præſcriptus dictet in æde modus.

Deſire thou not to dwell in curious building
Of marble and picture oꝛ grauing curious,
Suche building beſemeth an Emperour oꝛ king,
But befoꝛe all other it ſemeth Gods houſe:
Oft time the houſe ſheweth pꝛoud minde gloꝛious,
Wherfoꝛe ſeke in houſing holſome commoditie
Rather then pꝛoud building oꝛ curioſitie.

And whether thou ſhalt builde, bye oꝛ hire thy houſe,
Marke if it be nedefull and competent to thee,
Seke moꝛe eaſe and pꝛofite then grauing gloꝛious:
Sith houſes aꝛe builded foꝛ mans neceſſitie,
And onely foꝛ mans vſe and commoditie,
Pꝛepare thine abiding and habitation
After thy nede, thine vſe and occupation.

Noꝛ ſeke thou not pleaſure in coſtly apparayle,
In decking thine houſes with coſtly oꝛnament,
In outwarde oꝛnament is pompe and ſmall auayle:
Firſt garniſhe and clenſe the houſe of thine intent,
Then clenſe thy bedchamber from all diſpleaſant ſent,
In a little parler cleane and of ſwete odour
Is roume ſufficient and plentie of pleaſour.

Foꝛ in thine outwarde houſe thou ſeldome doſt frequent,
In chamber thou reſteſt ofte time both day and night,
And therfoꝛe it garniſhe with herbes redolent,
And with fragrant odours thy ſpirite foꝛ to light,
Make it ſwete in odour and comely vnto ſight,
That this thy pleaſaunt cell adourned in beſt wiſe
May declare thy clenneſſe and fully thee ſuffice.

Therfoꝛe the houſholder and maſter of the houſe
Ought not to be noted foꝛ ſumptuous building,
Noꝛ by outwarde grauing oꝛ woꝛkes curious,
But let the houſe be lauded moꝛe after his liuing:
Unto thy laude and honour it is but little thing
That on thy fayꝛe building thy name ſhould whole depend,
Yet the building ſomewhat the maſter may commend.

Let not this olde ſentence which people ofte frequent
Agaynſt thee be ſpoken, which is this to recoꝛde,
O noble mancion, O houſe moſte auncient,
Howe greatly vnto thee diſcoꝛding is thy loꝛde,
Foꝛ often in my time my ſelfe haue harde this woꝛde,
Alaſſe noble building, houſe of antiquitie
Howe muche is thy maſter and loꝛde vnlike to thee.

All thinges here ſpoken of building curious
Concerning the Citie thou muſt them vnderſtande,
In like wiſe foꝛbidding great building ſumptuous
And houſes ſuperflue in Countrey oꝛ vplande,
Foꝛ of many follies this one I count moſte fonde,
To builde coſtly cages in foꝛeſt, parke oꝛ wood,
Which neyther to man noꝛ beaſt can finally do good,

So

So gouerne thy geſture of body, foote and hande,
Of countenaunce, eyne and mouth with fayre ſemblance,
That who thee beholdeth, may ſee and vnderſtande
Thine inward behauour by outward countenaunce,
And where thou ſeeſt other of froward gouernaunce
And geſture diſhoneſt, againſt nurture and ſkill,
Conſider that like geſture ſhould thee beſeme as ill.

And whom thou reputeſt well manered, diſpoſe thee
Their maners to folowe in manerly geſture,
And if thou in nurture dreade of incertaintie,
Take counſell of frendes proued louing and ſure,
So Poetes and paynters in verſes and picture,
Take counſell of other inquiring their ſentence,
To their owne concepte before they geue credence.

Of honeſt occupation to be vſed conuenient to mans ſtate.

In like wiſe behaue thee, and this in any wiſe
I warne thee to beware of artes of vilenes,
Or foule occupation to haunt or exerciſe,
By wretched couetiſe to gather great riches,
Flee lucre diſhoneſt, by fraudes or falſenes,
Vile lucre is lothſome both vnto God and man,
And cauſeth the getter oft time his purpoſe ban.

For thereby is the ſoule in daunger for to ſpill,
And the fame defiled with name of vilany,
And man winneth hatred, hid rancour and ill will,
Therefore namely flee thou the ſpot of ſimony,
And all maner branches of cloaked vſury,
By fraudes and falſhood do not thy good extende,
For goodes falſly gotten come ſeldome to good ende.

Wherfore be no towler, catchpoll nor cuſtomer,
No broker nor botcher, no ſomner nor ſergeaunt,
Be thou none Inholder, hoſteler nor Tauerner,
No bribing excheatour, nor yet Bayliffe errant,
An official or Sheriffe are honeſt, but right ſcant,
The moſte of this number liueth by double towling,
By cloked extortion by fraudes and by polling.

Wherfore theſe, and other vnto them ſemblable,
Are vile buſyneſſes, hurting both name and thought,
And all ſuch craftes are vile and ſcant laudable,
Whoſe worke (and not cunning) is vſed or yet bought,
In ſhoppes or in ſale of good cunning is nought,
Nor yet wit nor wiſedome, but gile and ſubtiltie,
Where deceypte is wiſedome, there is no honeſtie.

Nor nought is prayſe worthy in crafty cokery,
By ſaued equitie and meates prodigall,
Kindling carnall luſtes by meane of gluttony,
The diſe are damnable, and ſury infernall,
Vayne daunſing is nurſe to vile luſtes carnall,
Vile Jugglers and pipers by wanton melody,
And ſonges exciteth youth oft to ribaudry.

A poore

Sic manuum geſtus, ſic os, oculosq; gubernes,
Indicium vt præſtes qualiter intus habes.
Quos autem geſtus aliorū ducis ineptos,
In te crede illos poſſe placere minùs.
At, ſi quid dubitas, fidos tibi conſule amicos,
Vt quicquid peccas, te monuiſſe velint.
Sic faciunt docti pictores, ſicq; poetæ,
Interogant alios, quale videtur opus.
Sed neq; tu cupidus turpes ſectaberis artes,
Multarum vt dominus efficiaris opum.
Sed pariter fugias, quæ ſordida lucra putantur,
Namq; odij cauſas, inuidiamq; parant.

Quare non cuſtos portus, nec fœnoris auctor,
Non lanius, caupo, ſordet id omne genus.

Et ſordent omnes, quorum non artis emetur
Ingenium, ſed opus id genus omne fuge.

Nil habet ingenij, quicquid vulgata taberna
Expoſuit, quæq; eſt prōpta popina gulæ.
Alea, ſaltator ſeruant nil prorſus honeſti,

Mercator tenuis, sordidus ipse quoq; est.
Quisquis emit merces, illas subitòq; reuendit,
Periurus vanus semper is esse solet.
Nil autem vano & periuro turpius extat,
Namq; homines fraudat, negligit ille deos.
At si mercator magnus sit mercis opimæ,
Vt puto, non magno vertitur ille probro.
Hic quoq; laudari poterit, si plenus ad agros
Se tandem vertens, agricola esse cupit.
Nil melius cultu terræ, nil dignius illa,
Quæ pauca accipiens, plurima donat hero.
Hanc quondam mundi victores rure modesto
Vtere cum propria non rubuêre manu.

A poore pety merchaunt or pedler is but vile,
And such as nowe bying, retayle anone agayne,
These commonly frequent fraude, periury and gile,
And harde is from lying their tonges to refrayne,
Then a vile periurer nought is more vile certayne,
For him selfe forswearing, by wretched couetise
Both men he defraudeth, and God doth he despise.

But a famous merchaunt, great, riche, and haboundant,
And rightwisely dealing, is not vituperable,
But worthy with great rulers for to be conuersant,
As to Court and Citie needefull and profitable:
But yet such a merchaunt is counted more laudable
To leaue court and Citie when he hath full ynough,
And to be an husbande to gide the wayne and plough.

For amonge all craftes and worldly busynes,
Nothing is more lauded then tilling of the grounde,
Which for litle labour yeldeth great riches,
And small seede receyuing, causeth the Lorde abounde
In plentie, wherewithall both he and his are founde,
And wholsome vnto body is this same exercise,
And also to the soule, quenching the roote of vice.

Whilom the great Romans moste mighty conquerours
To whom all the world was made subiect and bounde,
Were nothing ashamed to take the same labours,
With their proper handes to turne and dig the grounde,
And often such fathers were in the fieldes founde,
That diuers were called from plough to the empire
At princes requestes, and commons great desire.

Curia conscriptos patres cogebat ab agris,

Some of homely plowmen, iust, simple and rurall
Made ouer the whole worlde moste worthy emperours,
And some other called to dignitie royall,
As Dictatours, Consuls, and prudent Senatours,
Which after great actes and deserued honours
Haue left their great Lordship, and after were right fayne
Vnto the quiet fieldes and plough to turne agayne.

Quiq; hodiè est Consul, antè bubulcus erat.

Thus the Romane lawes constrayned men rurall
For sober behauour and wise frugalitie,
From plough to be Princes in rowme imperiall,
So some thone day lifted to great auctoritie,
Was yesterday an heard content with pouertie,
Thus of all labours and euery exercise,
The tilmans labours is counted of moste price.

Artifices inter medicus laudatur, & Archi
Tectus, qui fabros ædificare docet.

Among Artificers the wise Chirurgian
Is lauded not a litle, and for necessitie,
And not lesse is lauded the good Phisitian
And lawyer which leaneth to right and equitie,
Masons, Carpenters, and other such as be
For mans life nedefull and greatly profitable,
May well be admitted as craftes commendable.

But

But no maner science, no craft nor exercise
Can be in it owne selfe so good and necessary,
But that may be blamed and obscured by vice,
If the same be vsed wronge, and to way contrary,
In all thing discretion is guide and luminary,
It weake thing sustayneth, and lightneth obscure,
And all thing directeth in order and measure.

Officij exactor non sis, si redditur vltro
Gratia, non segnis ipse receptor eris.

Desire thou none office nor cure in any wise,
If it vnrequired be geuen vnto thee,
If thou thinke thee able, do not the same despise,
And thanke thou the geuer with due humanitie,
Geue thou not soone credence to voyce of commontie,
For oft time ill tonges confederate, apply
Of customed malice to flatter or to lye.

Non citò credideris vulgo quæcunq; feruntur,
Sæpè fuit falsum, quod mala lingua refert.

And lewde, vnder colour of playne simplicitie,
Composing their lyes oft times craftily
Supplanteth good people and men of honestie,
This is their chiefe study and findly pollicy,
Resist thou such wretches, and their wordes defye,
Despise thou what they say, and their deedes despise,
For all is but flattery or gile that they deuise.

Sæpè mali quærunt sub nomine simplicitatis
Dum referunt falsa, præcipitare bonos.
Artibus istorum quantum potes, ipse resiste,
Despice quæ dicunt, despice quæ faciunt.

Shewe thy selfe moste humble, most demure and milde,
When moste wealth and riches shall vnto thee abounde,
Then be thou moste curteous to man, woman and childe,
For the more thou haste, more straytly art thou bound,
And though thou haue but litle, yet fall not to the grounde,
Take comfort to thy selfe, in hope of better speede,
Nor let not all men knowe thy misery and neede.

Te placidum studeas rebus præstare secundis,
Nam magis id debes, quo magis ipse potes.
At, si sint tenues tibi res solatia quæras,
Nec fueris visus omnibus esse miser.

When thy selfe bewaylest thy neede and misery,
Common not of others wealth, ease and quietnes,
Least thou seme to murmure by malice and enuy
Against others fortune, health, honour and riches,
Loue euer for to learne ware wisedome and goodnes,
Nor of whom thou learnest, thou needest not discerne,
Let it well suffise thee good maners for to learne,

Non tua cùm doleas, aliorum commoda narres,
Ne videare suis inuidus esse bonis.
Discere semper ama, nec sit tibi maxima cura
A quo tu discas, sit didicisse satis.

And what thou haste learned, teache thou the same agayne
To such as learning count treasure and store,
On obstinate dullardes breake not thy wit and brayne,
In apt mindes cunning declared wareth more,
Remember of other thy selfe learned before,
So let other of thee: so learned may delate,
Nor make not free science to mony subiugate.

Quod nosti, doceas alios id scire volentes,
Sis memor ex alijs te didicisse priùs.

Nowe my Muse Thalia, assigne me to conclude
This my present labour, and instant busynes,
And what thing remayneth, with more sollicitude
In time more oportune I gladly shall expresse:
But good reader pardon my tedious rudenes,
For onely my purpose is iuuent to profite,
And yonge tender mindes to maners to excite.

Iamq; operi finem nostro præscribe Thalia,
Tempore quæ superant commodiore canes.
Da veniam lector si sum nimis ipse profectus,
Nam nisi prodesse, nil mea Musa cupit.

For

Foꝛ as a rayſed table with white coulour alayde,
Is ready to receiue all maner of picture,
So youth is diſpoſed (as comonly is ſayde)
To all good oꝛ ill maners, as men put them in vre,
But though vnto the woꝛſt youth leaneth of nature,
Yet an earthen veſſell is euer ſweete oꝛ ſoure,
And after ſtill keepeth taſte of the firſt licour,

Which men at beginning foꝛ ſeaſon put therin:
So wilde youth abuſed firſt with frayle pleaſours blinde,
Long after is pꝛoner and readier to ſinne:
Foꝛ foly by cuſtome oft turneth vnto blinde,
That none wholſome doctrine can raſe it fro thy minde,
Wherfoꝛe O tender youth, looke on this ſmall treatiſe,
And leaue barrayne ballades mouing the minde to vice.

Reade this litle treatiſe, O iuuent of Englande,
As mirrour of good maners, ye chiefly of London,
And when ye, it reading, ſhall pꝛofite vnderſtande,
Geue ye laude and thankes to Giles Alington
Knight, at whoſe pꝛecept this treatiſe was begon:
If this do you pꝛofite, that ſhall my minde excite
Of mo fruitfull matters after this to wꝛite.

FINIS.

PETRI CARMELIANI,

In Dominici Mancini Libellum de quatuor virtutibus *Cardineis, Hexaſticon.*

QVi cupit eximios mores, vitāq; beatā,
Noſcere, Mancini carmina docta legat.
Cardineas libro virtutes quatuor vno
Is benè deſcribit, moribus aſſimulans.

Mancino cædant Curij, cædantq; Catones,
Ædita vel quorum ſcripta fuêre priùs.

WHo coueteth to knowe chiefe maners commendable,
And with holy life himſelfe would illumine,
Let him reade this treatiſe pleaſaunt and pꝛofitable,
Firſt in latine meter compoſed by Mancine,
This right pꝛudent matter did wittyly combine,
The foure noble vertues ſurnamed cardinall,
In one litle treatiſe including thing not ſmall.

Wherby he infourmeth man to direct his life
To the towꝛe of vertue, and maners moſte laudable,
Which authour in wꝛiting hath chiefe pꝛerogatife
Aboue all olde wꝛiters, in ſentence delectable,
In eligance of meter and ſpeeche incomparable,
Compendious in ſentence, and playne aboue them all,
Which wꝛote oꝛ this ſeaſon of vertues cardinall.

Wherfoꝛe olde Gurius and Cato moſte moꝛall,
With Seneca ſad and ſage, Tully and Petrarke,
Pontane, and other moſte noble aucthours all,
Which in times paſſed were vſed in like warke,
All theſe may well knowledge them ſelues diffuſe oꝛ darke,
Them both, and their woꝛkes ſubmitting to Mancine,
Which this fruitfull treatiſe compoſed in latine.

Y355/M31

Discarded
by
Forbes Library

Discarded
by
Forbes Library

Discarded
by
Forbes Library

Discarded
by
Forbes Library